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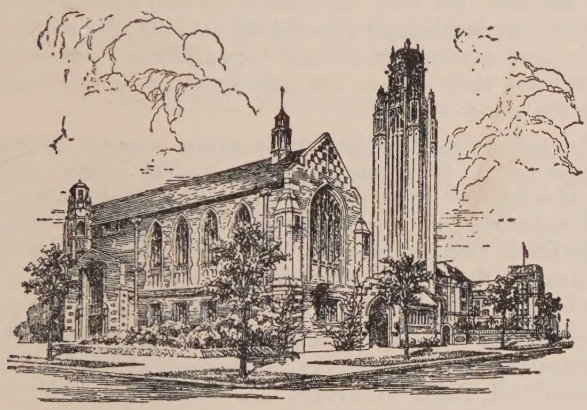
ne XLI MARCH 1951 *Number 2*

The Chicago Theological Seminary

REGISTER



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Alumni Notes, Book Reviews, and
The Hammond Library Extension Service Bulletin

MINISTERS' WEEK 1951

By PRESIDENT A. C. McGIFFERT, Jr.

From the point of view of the faculty, the Alumni Meeting is the high spot of Ministers' Week. There we see and enjoy the fruits of our labors and reestablish old friendships. Edward Manthei, '38, minister of the Congregational Church of Western Springs, Illinois, and president of the Alumni Association, presided at a meeting attended by some seventy-five C.T.S. alumni and faculty. Two new members of the Federated Theological Faculty made their bow: Seward Hiltner, Associate Professor of Pastoral Counseling, whose book on *Pastoral Counseling* is the best thing in the field (another book of his will soon appear); and Jerald Brauer, Assistant Professor of Church History, who is the first Lutheran to be added to the Faculty. Dr. Roderick Scott, a missionary of the American Board on furlough from China, gave some highly favorable impressions of his experience during the Autumn Quarter as a special lecturer at C.T.S.

Seminary statistics that attracted interest covered such items as: Seminary enrolment, 128; Congregationalists, 60; candidates for B.D., 80; married students, 67. All but one of the graduates of 1949 entered the pastorate. Two members of the class of 1950 are continuing their studies, one with foreign missionary service in mind. The others are in the pastorate.

Ninety alumni have contributed directly to the financial support of the Seminary during the past year in the amount of $1,127.50. The indirect contribution of many alumni and other ministers is a good deal larger. Since September 1, 1950, 131 churches have contributed to the Seminary the total of $12,675.49. The Seminary acknowledges with deep gratitude this generous and constantly widening response to the request of Robert Cashman that our churches make a contribution to the Seminary of 1 per cent of their budget. The number will be greater by the time you read this.

The alumni elected William A. Jacobs, '35, minister of Pilgrim Church, Oak Park, Illinois, president; William L. Halfaker, '36, minister of Morningside Church, Minneapolis, vice-president; Robert S. Moore, '42, Wesley Foundation, Wayne University, Detroit, secretary.

There was a record attendance at Dr. Menninger's lectures, with an overflow house each time; and at the lectures by Elden Mills of Hartford, Connecticut, on "The Work of the Pastor and Preacher Today"; and by James Nichols of the F.T.F. on "Roman Catholicism, Protestantism, and Democracy" (be on the lookout for his forthcoming book). The conference was one of the best we have had for years. And for that the committee in charge, of which Dr. Kincheloe was chairman, deserves especial thanks. One of the new features, which undoubtedly has come to stay, was the exhibit of contemporary religious art. Marvin Halverson carried full responsibility for this notable exhibit. He turned Woodlawn House into a delightful art gallery.

In the classes and round tables light was sought and thrown on many of the tough issues presently confronting us; methods were examined and refined, and the deep foundations of the Christian faith and ethics were plumbed and grasped.

If you have any doubts as to whether you should plan to come next year, ask the man who has been there. This is what one of them has just written me: "Ministers' Week is always a booster for sagging morale and for that mid-winter tired feeling."

The Chicago Theological Seminary Register

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The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*

VOLUME XLI MARCH 1951 NUMBER 2

RELIGIO PSYCHIATRI

By KARL MENNINGER

[*This is substantially the second of three lectures on the Alden-Tuthill Lectureship delivered during Ministers' Week by Dr. Karl Menninger, under the general title "The Relation of Religion and Psychiatry." Dr. Menninger, graduate of the University of Wisconsin and Harvard University, is Director and Professor of Psychiatry of the Menninger Foundation School of Graduate Psychiatric Training, Topeka, Kansas.*]

IN THE preceding lecture attempting to set forth the religion of a psychiatrist, I first tried to dispel the impression that there is a real conflict between religion and psychiatry. Following the formula of Josiah Royce, I considered the emotional aspects of religion. In the present lecture I shall discuss psychiatric and religious practices with some inference as to their parallelism. This corresponds to the practical or behavior aspect of religion. In the final lecture of the series I shall deal with the conceptualizations of religion, the theoretical or intellectual side, under the heading of psychiatric and theological dogma.

Turning our attention then tonight to religion as expressed in behavior, I shall speak first of formal expressions conventionally regarded as religious behavior.

Like most other human beings, psychiatrists are busy with their daily work, giving too little time, perhaps, to reflections regarding the name and nature of God or the proper form of worship. The adjuration of Alexander Pope is quite generally our guiding motto:

> Know then thyself, presume not God to scan;
> The proper study of mankind is Man.

As individuals, we psychiatrists grew up in various religious traditions, and we tend to continue in them. Reared by parents of differing origins, who taught us *their* forms of acknowledging the great mysteries as well as they could—as well as they could repeat and restate and perhaps extend the instructions they had received from *their* parents, and so on back. Thus we carry on in various forms of worship the acknowledgment of our reverence. The forms vary greatly, as we all know; and for some this very variance is distressing and improper; they conceive of a standard and universal form, "the one true church." For others, this idea itself is

absurd and unsatisfying. I am often reminded of a remark made to me by a devout Catholic colleague as we were listening to a patient singing at a recital on the wards of a psychiatric hospital. "In how *many* different ways people pray!" he remarked, quietly, as we walked back to my office.

PRAYER

Prayer might be defined as the issuance of communication directed to God. If one believes in the existence of God, the question of communication between him and his creations, or between them and him, becomes an issue. The existence of a God does not imply the existence of such communication, but it seems to be assumed in most formalized religious beliefs. But if I were asked, for example, as a sample scientist and psychiatrist, whether or not I believe in prayer, I could not make a conscientious answer without stipulating that the question be resolved into various parts. If I were asked, "Do you believe that prayer exists?" I could answer easily, "Yes"—for me, and for many others. If I were then asked, "Do you believe that the prayers of men are heard by God?" I could answer in the affirmative because my conception of God is such that *everything* reaches him. If I were asked, "Do you believe that God answers prayers?" I could answer affirmatively, but my affirmative answer would not necessarily mean that I agree with what is in the mind of the questioner. Sir Francis Galton, an ingeniously inquiring scientist of the last century, contributed a study of what he called "The Objective Efficacy of Prayer." By investigating the mean age obtained by males of various classes—clergy, lawyers, doctors, tradesmen, etc. (during the latter part of the eighteenth century)—he proved that, although probably more prayers had been uttered by more people for the prolongation of the lives of the British rulers (according to the Book of Common Prayer), these sovereigns are actually on the average the *shortest* lived of all classes! This proves conclusively, according to Galton, that prayer has no efficacy. Of course, it actually proves nothing of the kind, but it illustrates the different notions that prevail as to what "answering" means.

The effect of prayer upon God is scarcely subject to investigation, but the effect of prayer upon those who offer it could well be made a matter of scientific research. A psychiatrist, Samuel W. Hartwell, suggested that prayer may be a very hygienic and even therapeutic experience, because it enables people to verbalize certain introspective reflections and half-conscious wishes under circumstances of intimacy and trust which rarely prevail in interpersonal relationships.

I once asked Chaplain Robert Preston of our Winter VA Hospital to tell me, from his long observation of hundreds of psychiatrists at work, what he could conclude in general terms about our religiousness. "What do psychiatrists believe?" I asked him. "We don't come to your services very often; you don't hear our devotions. What do our lives seem to you to indicate?"

He thought about it for a while and then wrote me this!

You psychiatrists seem to believe that some people can be understood and, by understanding, be helped. Behind this belief there seems to be a belief that many people need help. The facts seem to justify these beliefs. Furthermore, you seem to believe that in reexamining your efforts constantly in the light of the results obtained you can discover and affirm a principle of workability. You seem to have concluded that long-term results are more important than immediate results. This brings you into the field of social relationships, which I shall mention further in a moment.

You seem to have a belief in the importance and the dignity of the individual human being.

It is an assumption, of course, which you seem to make with a dedicated faith, that every individual is worth helping. You seem to believe that each individual has capacities for being destructive and capacities for being constructive and creative. You seem to feel that it is possible for another human being like yourselves, granted an understanding of the particular problems and mechanisms of this individual, to guide him in the direction of constructiveness and away from destructiveness. You have demonstrated that it is possible to regain strength from the beneficial positive factors in the case of severe conflict and to restore people to an inner equilibrium. This requires a disciplined honesty in seeking the real sources of trouble and implies that health demands truthfulness within the self.

Concerning society you seem to believe that human beings are interdependent, more deeply and crucially than most people realize. The measure of an individual's health is linked in your concept with his level of usefulness in carrying out his own responsibilities and contributing to the welfare of others. Hence, you contend, tendencies which are harmful to others are a mark of disorder within the person and arouse your feeling of responsibility for the use of techniques of modification.

You are more keenly aware than most people of the influence of groups upon the individual because you see in the mental hospital the persons who have been broken by, or at least not helped by, social institutions—domestic, economic, educational, and religious. Sometimes you observe that the teaching of religion has affected individuals in ways which were not intended by the teacher or by the religious leader. Surrounded by the extremes of tragedy, dwelling with the victims of disillusionment and self-destructiveness, you are constantly impressed with the deceptiveness of superficial words and superficial explanations. It leads you to a feeling that there may be praise with the lips while the heart is far away and, hence, that if "faith is the substance of things hoped for, the evidence of things not seen," it must be made as substantial as possible.

In this beautiful and I trust truthful appraisal of the work of the psychiatrist, you will note that Chaplain Preston says "you *seem to believe*." He means that psychiatrists *act* in certain ways which imply (to him) that they possess such beliefs. "By their fruits ye shall know them." This leads us to a consideration of behavior related to religious feelings and convictions as represented or interpreted by psychiatry.

Such behavior could be considered in two categories: behavior with reference to fellow-creatures, which involves "morals," and behavior with reference to God, which is subsumed under "worship."

WORSHIP

Of worship I have already had something to say in the previous lecture. Worship may be private or public, or both. Perhaps we should agree that it must be consciously and thoughtfully done to be considered worship, whether public or private. There are certainly psychiatrists who do not formally worship in any way. There are others who feel that their attitude toward their God, in whatever form they envisage him, is a matter for private and intimate contemplation only. Still others—and here I include myself—see value in group assemblage and some kind of formal ritual. As a lifelong Presbyterian I am not a genuflector but I respect it as one of several simple maneuvers which have the same meaning of reverence, enhanced for any particular individual by the conditioning of childhood training and the example of loved ones, companions, and friends. The mutual stimulation, reinforcement, and encouragement that the individuals of a group receive from one another are well known to psychology, and the effect of a common relationship to a leader—pastor, rabbi, or priest—has been carefully examined by many scientists, including Freud. Singing together has so great and obvious a value in furthering interpersonal linkages and

enthusiasm in a common purpose that it is surprising that it was so long neglected by the Christian church and only reintroduced by Luther (and thereafter by Catholic authorities also).

Alfred B. Haas, professor of practical theology at Drew University, has contributed a valuable comment on the therapeutic value of hymns.[1] In it he points out that, because of their rich emotional associations, hymns reduce anxiety, alleviate a sense of guilt, strengthen inner resolves, bring comfort, and divert self-preoccupation. Of course, not all hymns do this. Nor would I minimize the value of other forms of church music in arousing the religious sentiments of which I spoke in the previous lecture.

Going to church is not equivalent to religion—perhaps not even essential—but it is a form of religious activity which comforts, encourages, and supports those for whom its forms and its fellowship are acceptable. It, too, arouses the religious feeling. In this sense it appeals to many psychiatrists as a prescription for patients, if not for themselves. No one need be reminded of its abuses, but it is characteristic of this world that any good thing may be turned into evil.

BEHAVIOR TOWARD FELLOW-MEN

If we take literally the words of Jesus, "If ye do it unto one of the least of these my brethren, ye do it unto me," we do not leave the question of behavior toward God when we turn to consider more specifically behavior toward our fellow-men. And, for the psychiatrist, fellow-men are chiefly patients. In what ways and in what spirit does the psychiatrist minister to his patients?

Perhaps you are expecting me to discuss the work of the psychiatrist, his ministry to the sick, in the tradition of his medical profession. Later I shall speak of this, but first I would introduce a paradox. Strange as it may seem, it is not for their agnosticism, theoretical heresies, or non-attendance at church that psychiatrists are most frequently criticized by clergymen. It is for their evil deeds! It is for their "wrong" treatment of patients!

"Psychiatrists are wicked men," we are told. "They persuade their patients to a Godless, immoral philosophy. They repudiate the conscience; they advocate irresponsible self-expression to the disregard of moral law. They attempt to thwart the design of the Creator, whom they deny while they themselves play God. They order and reorder human life and arrogate to themselves the molding of the conscience."

A few years ago I was asked by the editors of a national monthly to answer a bill of such charges, made by a prominent clergyman (who has since repeated these and other charges in print and on the radio). I was tempted to do so because I feel that if psychiatrists—or some of us—have given the impression to an earnest man of God that instead of fighting evil we are allied to it and exploit our professional roles to further it—then, indeed, we should not remain silent, passing off such calumny as the ignorance and intolerance of one bigoted and by no means representative priest. I did not answer these charges then, although some of my colleagues did so. But I shall answer some of them now.

For even without such allegations, such misunderstanding and suspicion of psychiatry are very widespread. They exist even among intelligent men and in high places. And the pity is that this error has already cost the people of the United States billions of dollars in money, and it has cost and is still costing them suffering and heartbreak that cannot be measured.

I know well about this misunderstand-

[1] *Pastoral Psychology*, I (December, 1950), 39.

ing because for thirty years I have been listening to patients and to their relatives and to their ministers and trying to explain to them wherein their suffering arises. I know how their confusion and prejudice complicate their distress. In the words of the famous hymn, I know "what needless pain they bear."

The nature of this misunderstanding can be stated in a few words. It stems from the fact that mental illness has long been a mystery. It is enormously prevalent—more abundant than all other forms of illness put together. It exists in myriad forms. Every priest, pastor, and rabbi spends a considerable amount of his time I am sure listening to parishioners who are in distress because of recognized or unrecognized mental illness. Clergymen more than most people are aware of the vast extent of misery and suffering in the world. They and the psychiatrists are together on this. Like the psychiatrist, the minister feels impelled to do something to diminish this suffering, not only by advice to the individual, but by proclamation of principles of living. In their sermons they endeavor—most of them—to hold out hope, comfort, encouragement, and reassurance to congregations in which there are many who need this help. Meanwhile, the psychiatrists are spending *their* days listening, comforting, correcting, and reassuring.

For the mystery of mental illness has begun to yield to science. It began with Freud's discovery that most psychological processes are not conscious ones—that there is a vast organization of mental functioning of which our conscious experiences are only a small part. This is actually no more novel than the discovery made many centuries ago that there were internal organs and internal physiological processes not visible in the intact human body. But just as the dissecting scalpel, the microscope, the X-ray, the sphygmomanometer, the electroencephalogram, and many other technical devices have now enabled us to look behind the bloodshot eye, the pallid skin, and the wasting flesh to determine what preserves or destroys these structures from within, so we now have methods for looking behind the surface of conscious thinking and overt behavior, there to see undreamed-of intricacies, forces, functions, and processes. And these methods of looking have provided us with methods of changing the patterns.

The study of personality on this grander and more inclusive scale is really the basic content of modern psychoanalysis and modern psychiatry. It is the basis of our therapeutic program. This function of the psychiatrists understandably alarms some clergymen, for it seems to put too much responsibility for personality-molding in the hands of the psychiatrists. We have long since accustomed ourselves to relinquishing the personality-molding of our children to underpaid, poorly trained grade-school teachers; we have no doubts about qualifications for surgeons to whom we resign ourselves for modifications of the structural aspects of our personalities. But psychiatrists remain suspect. This is particularly true in the case of psychoanalytic therapy used by the psychiatrists, but it is the one which is based on the principle that full self-knowledge permits better self-realization. "Ye shall know the truth and the truth shall make you free." Some clergymen, some theologies, view such individual freedom, such greater knowledge, as dangerous.

THE TECHNIQUE OF PSYCHOANALYSIS

The technique of psychoanalysis is highly specialized, and it is no wonder many people misunderstand it. Some seem morbidly anxious to misunderstand it and

to turn a penny publishing their ignorant defamations.

In the contrary direction I commend a most excellent article by Lois Perry Jones in a little magazine called *Life Today* (December, 1950).[2] Mrs. Jones accurately points out "what a psychoanalyst *doesn't* do!" thus

1. He doesn't use bristling Freudian terms in talking to his patient
2. He doesn't dispense sympathy in the form of sympathizing
3. He doesn't insist on changes in the patient's environment or habits; indeed, he does insist that until the analysis is completed no radical changes be made
4. He doesn't make decisions for his patient
5. He doesn't remove his patient's conflicts
6. He doesn't make his patients perfect
7. He doesn't make his patients happy
8. Indeed, strictly speaking, the analyst doesn't cure his patients; he helps them to cure themselves.

What he does do is this: By helping his patients to understand the truth about themselves and their environment, he enables them to choose more wisely and hence more nearly determine their own destiny, to decide what they really most desire, and hence what their life shall be like—within limits—achieving through love and work and play a desired goal.

I should like to illustrate some of the pronouncements which seem to impugn psychiatry but which actually serve rather to demonstrate the speaker's ignorance. One is quoted as saying, for example, that psychoanalysis is a form of escapism. This is a correct statement, if the verb *is* be changed to *may be*. Some patients undoubtedly seek psychoanalytic treatment to escape from realities, or even unrealities, which they cannot bear, or which they think they cannot bear, and it is the duty, the custom, and the proper procedure for the psychoanalyst to point this out to the patient, at the right time. In this way he can be helped to cease "escaping." But many persons find their own necessary and quite satisfactory escapes. Playing golf may be escapism; likewise taking a vacation or going to sleep. Escapism in itself is not an evil; it is a phenomenon. It may be useful; it may be harmful. Of course it is true that from certain things there is no escape, but a good psychoanalyst is going to point that out to his patient with just as much honesty and deftness and clarity as the priest or the minister will.

Another quoted charge against psychoanalysis is that it "fails to relieve the unresolved sense of guilt of sin." As it stands, this statement doesn't add up to any charge at all. I see no reason why psychoanalysis or surgery or cosmetology should relieve anybody from feeling guilty about a sin.

If *just the opposite charge* had been made —namely, that the psychoanalysts *did* undertake to resolve a sense of guilt for sin, it would have been a stronger point. Some patients (and others) get the impression that some psychoanalysts have taken upon themselves the responsibility for absolving people from a sense of guilt and that this is against public policy, against theological concept, and against moral principles in general—that it is the business either of the state or of the church to do something about guilt, and certainly not the function of a physician.

But such pat assignments fail to distinguish between *guilt* and a *sense of guilt*, and between a sense of guilt related to *actual* offenses and a sense of guilt related to *imaginary* offenses.

To approach the matter immediately from a clinical standpoint, I would remind you that every psychiatrist sees patients every day who feel extremely guilty *about something they have not done*. If such individuals were to go to a judge and asked

[2] Published by Henry Publishing Co. Used with permission.

to be sentenced for this sin, the judge would be astonished; if they were to go to a priest, he would no doubt assure them that they had never done anything and therefore had no guiltiness and therefore *should* not have any *sense* of guilt. But if they insist on having a sense of guilt even when they have no actual guilt, there is nothing the priest can do about it except to send them to a psychiatrist! For, on the other hand, there *is* something that a psychiatrist can do about it. A psychiatrist can, with the scientific tools now at his disposal, ascertain the unconscious, invisible reasons for the false sense of guilt, attached to a nonexistent sinful or criminal act. This is not the place to go into an extended discussion of the psychological mechanics of forming or relieving a sense of guilt attached to nonexistent crimes. It is a very, very common clinical symptom with which every skilful psychiatrist is constantly faced. One could go so far as to say that in almost every mental illness or nervous illness there is a very strong component of this. For such a symptom, psychoanalysis offers relief, and the church does not offer any relief. If a man has horsewhipped his children, I am sure that no psychoanalyst would want to see him absolved or relieved from a sense of guilt about it in any other way than that prescribed by law and concurred in by the church. On the other hand, if a man imagines that he has caused the death of someone in China through remote control, or if someone feels guilty to the point of suicide because he feels that he wasted too much water washing his face in the morning or because he stepped over the threshold on the right foot instead of the left foot, then I think there would not be any doubt as to whether he should be offered relief by a priest or a psychoanalyst.

The example which is usually brought up by those who are more specific is the question of sexual promiscuity. There is a common assumption that psychoanalysts favor sexual promiscuity and that they encourage people not to have any sense of guilt about it. This assumption is false, and its reiteration is a lie, a slander, a canard, and a misrepresentation of facts. Those who keep repeating it are ignorantly or deliberately contributing to the injurious and vicious dissemination of false information, and that is all there is to say about it. Freud refuted this charge nearly fifty years ago, and no honest, intelligent, informed person can allege it. Psychoanalysts do not favor promiscuity, do not encourage it, do not attempt to relieve any patient's guilt about it, and, in short, are no more to be considered immoral exciters to crime than anyone else who is doing his best to diminish the errors of mankind. Quite the reverse, most of them spend hours and hours attempting to relieve patients from the compulsive feeling of need for these very "immoralities."

One might ask, "What keeps alive this common, but vicious, misconception?" I think it is very easy to say. Parents necessarily constantly restrict the sexual life of their children and sometimes in most crude and harmful ways. Sooner or later the instincts of the growing child bring him into conflict with the code of society, and he reacts to his parental experience in one of several ways. One way is by complete inhibition of his sexuality, which, if continued throughout life, means that he develops an abnormal personality. Neuroticism, impotence, homosexual propensities, and other sexual irregularities may be substituted for normal sexual adjustment. Many people come to psychiatrists because of a certain degree of inhibition in their sexual life which results from a feeling that any kind of sexual activity is wrong, including normal sexual relations with the spouse. Now it is not sufficient to *tell* such individuals

that this is incorrect; they have been told so in a thousand ways, but they cannot believe it. In psychoanalysis they *do* lose an inappropriate and abnormal sense of guilt which had attached itself to sex in general; they discover that sex is not the evil thing which they have considered it to be but a purposive life-function. In their sudden joy in such a discovery, such individuals sometimes by word of mouth or even sometimes by deed try to indicate that they no longer have the crippling inhibitions that have ruined their lives. But the errors of such individuals no more indicate the sinfulness of psychoanalysis than do the sins of certain Catholics indicate the wickedness of Catholicism or the offenses of certain Protestants the failure of Christianity.

I have made use of some of these recent accusations as to the immorality of psychiatry and psychiatrists to indicate how some of the charges against our "works" are made in ignorance. For I do think that psychiatry has a morality, and I do think that beliefs which must in the last analysis be described as religious are implicit in the theory and practice of psychiatry.

Consider, for a moment, what the daily work of the psychiatrist is. Consider his ministry of care to the most miserable, the most unloved, the most pitiable, and at times the most offensive and even dangerous of human beings. Consider the psychiatrist's role, properly conceived, as that of the friend, the guide, the protector, the helper, the lover of these unhappy people. "Passing through the valley of weeping, they make it a place of springs" (Psalm 84).

Consider what *you* call his tolerance, his forbearance, his patience with stubbornness, anger, spitefulness, silliness, sulkiness, belligerency, desperateness, unreasonableness, maliciousness—all the manifestations of hate. These he meets, if he is a good psychiatrist, with an attitude he is not ashamed to call love. We can live, he tells them, if we can love.

"You can be angry with me, if you must," the psychiatrist tells his patients (by his behavior); "I know you have had good cause to be angry at someone, so angry you became afraid of it. But you need not be afraid here—not afraid of me, not afraid of your own anger, or of your own self-punishing conscience. You needn't be afraid that your anger will arouse my anger and so bring you pain again, and make you feel wronged and disappointed and rejected and desperate and driven mad once more! For I'm not angry, and I won't get angry, and after a while you won't be angry, either. These people all about you whom you can't look at now—you will find that they are your friends. We are all your friends. We all love you, in spite of the unlovableness you feel. Presently you will begin to realize that, and relax a little, and then more and more. And as you come to understand us better, and we you, the warmth of love will begin to replace your present anguish, and you will find yourself helping us and getting well!"

This is what the psychiatrist must say in every gesture, every act, every order, every word. This, in modified forms, is what he must say to every patient. Does it sound ungodly? And if it is misunderstood and criticized as wasteful, or as immorally permissive, the psychiatrist may comfort himself with the example of One who said, "Neither do I condemn thee," and at another time, "For . . . she poured this ointment upon my body."

The psychiatrist dedicates his life to the furtherance of the welfare, the life-betterment, of those whose capacities for adjustment have been overtaxed. So, of course, in a specific way does the shoemaker and the dentist. But the overtaxing that brings patients to the psychiatrist

reveals itself in pain, in queerness, in isolation, in discouragement, in ineffectiveness, in disagreeableness, in idleness and isolation, in despoliation and defilement. These are unlovely pictures, and it is the goal of the psychiatrist to inspire and guide and effect their change. By the grace of God he is *usually* rewarded with success—not *his* success, but the patients! *Most* psychiatric patients get well. Hence it is that the chief prayer of every psychiatrist should be: "Keep back thy servant also from presumptuous sins; let them not have dominion over me."

TRAPPED BY THE DAY IN WHICH WE LIVE

By FREDERICK M. MEEK

[*Dr. Meek, graduate of Mount Allison and Yale, also has an honorary degree from Bowdoin College. He served on the Board of Directors of C.T.S. during his pastorate at Plymouth Church, Des Moines. Since 1946 he has been minister of Old South Church in Boston.*]

> If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.—MATT. 17:20.

I

A RECENT biography tells the life-story of Rupert Brooke, a minor English poet of the second decade of this century. In appraising the book, a *New York Times* book-reviewer wrote, "This is the study of a man trapped by the age in which he was born."

"Trapped by the age in which he was born!" Substitute the word "we" for "he" and those words are as a contemporary snapshot taken by the Polaroid land camera that gives a finished print in sixty seconds. "Trapped by the day in which we live" is a phrase about people like ourselves, trapped by modes of life that are spawned by chaotic desires and inadequate understandings of life's purpose. "Trapped by the day in which we live" is America trying, without religious undergirding, to sustain a democracy whose roots have religious origins. "Trapped by the day in which we live" is the United Nations trying to create peace between peoples who insist on following the old individualistic anarchies and practices which have always destroyed peace. "Trapped by the day in which we live" might be you and I! And what if it were true of the Christian church!

II

See then the circumstances under which people are trapped in our day. People are trapped by the character of the immediate personal concerns of their lives. Their attitudes toward life and God are so often decided by whether or not they have been able to get a new hat or buy a new automobile. People are trapped when decisions of conduct are made from the point of view of the satisfaction of the immediate, forgetting how those decisions will look twelve months from now or of how they will look in the light of eternity. See how

we allow ourselves to be trapped by demands which involve our temporary contentment (the aspirin-induced happiness of a passing hour) of our prestige or our position. Such limited concerns become the determining factors in how we live.

How few of us have learned to find freedom from being trapped in the tyrannies of personal egoism by forgetting ourselves!

III

Professor John Foster has recalled an amazing story to our attention. The story centers about China, so bedeviled and so torn in this generation, attempting to find its way to Christ in the Middle Ages. In 1269 Kublai Khan sent a request from Peking to the existing Christian church asking for "a hundred wise men of the Christian religion . . . and so I shall be baptized; when I shall be baptized, all my barons and great men shall be baptized, and then their subjects will receive baptism, and so there will be more Christians here than there are in your parts." Professor Foster says that the story must be taken seriously because "everything points to the fact that the Mongols were wavering in the choice of religion." The potential prospect was one of the greatest Christian mass movements the world has ever seen.

But the prospect was never fulfilled. Instead, see what actually happened! At that same time there was a controversy in the church in Rome over who was to be the next pope. It was a struggle for secular power that had no relevance for furthering the cause of Christ. The appeal for "a hundred wise men" was put aside. The church and the hierarchy were too busy with the struggle for future power. Eventually Gregory X sent two humble friars instead of the one hundred Christian leaders asked for. The two friars traveled as far as Armenia. There they decided the journey was too difficult, and they turned back home.

Friars, leaders, church, all trapped in the immediate personal concerns of their own lives—prestige, power, comfort. And half a world was lost for Christ and his church! Seven hundred years later in this present, you and I, and certainly China, suffer because the men of the Christian church of another day were trapped in the little area of their own immediate concerns—un-Christian concerns. (And that past failure puts added responsibility in this difficult hour on us who are of the church.)

Who knows what pattern of future events is being decided now, as some single church and the churches of a denomination decide to spend more upon local institutions than is given to further the world influence of the Christian Gospel?

Every institution of power comes upon a day of its greatest opportunity. This is ours! Our Christian obligation is to hear if there be not a call for one hundred men—one hundred women—to do what must be done for Christ and his church in our community. There is such a call. But a 2 per cent response given because we are 98 per cent busy with other matters will never meet the need! And if that be all, then our country that once knew the power of the moral austerity of the Puritan and that lived in the light of the glory of his God will continue to wander without great purpose, inadequate for what is asked of it. How unimportant some single Christian evasion or retreat may seem in any present hour; but how important it looms when the resulting defeat is evident later in the life of a church and of a whole people. How easy to be trapped in our own concerns, so that we miss the greatness of the Christian deed! How easy to be trapped by the immediate, so that we never know the strengths of the eternal.

IV

Today men are trapped by the baffling complex character of life. Events are too big, too threatening, for peace of mind or for any single individual to comprehend. People in church and nation feel caught in the relentless pressures of deeds which seem beyond the power of man to direct and handle. A fatalistic attitude imprisons us. We regard ourselves as people seemingly under the sentence of death. Uncertainty, fear, bewilderment, acquiescence, hem in the average man, and he tries to evade his bondage by escaping into an exaggerated concern for the minutiae of his life or for his social safety and comfort.

In other centuries men of brilliance could gather up in a wide panorama within a single mind the world and their times. The creative mind of an Aristotle could hold together, even in some detail, the major conclusions of the wisdom of his day. But the greatest minds of our day can at best know only small fragments of highly specialized knowledge; and there is no synthesis, no compelling integrating view, that creates a whole out of knowledge and events. The result is that sensitive men are bewildered in the immensities of time and space and diversity. They regard themselves as trapped in a world without landmarks, as without final purpose, and without present home or final destination.

Men are trapped because our power devices can so easily increase man's capacity for evil. In other generations the hatred expressed by one man or by a segment of the people was limited in its outreach. Today one man can sit at his desk and without raising his voice spread the bitter poison of his hate and his untruth to contaminate all other men, for even while he spews it forth it encircles the globe. The cupidity and ambitious desire of a handful of men can be implemented by the most incredible powers of destruction, so that tyrants can become all-powerful and a few men can imprison a nation. Our devices have trapped us! And the way out will not come through a more widespread distribution and use of more effective implements of violence.

V

But these are all secondary matters of our captivity, even though their immediacy may seem to shut out all other considerations. Look more closely at the circumstances by which men are trapped in the day in which they live.

How many men, how many nations, how many cultures, are trapped in the understanding and interpretation of life by which they live. Multitudes in America live as if life were without more than human purpose, as if there were no ultimate meaning, as if there were no Personal Source for the stream of life of which you and I are a part. When men believe that life is going nowhere, when they sense no common kinship, coming from a common spiritual Source, when they fail to see immutable laws of right and wrong which are more than man-created, when men do not see that life can have more than human direction—then inevitably futility and ultimate frustration settle down upon them, no matter how successful they may be in material achievement. When men believe that they are alone and that there is nothing upon which they can depend besides themselves and their own unaided strengths, the character of life (personal or societal) is altered beyond recognition. And the hopes of a better life than men now know loom not as realities that will ever be achieved but as fictions that must be encouraged and kept alive artificially in order to keep men going. And how hard it is to live by faith in an acknowledged illusion!

One of the apposite stories of our day

concerning our bondage to loneliness and seeming defeat is told in the biography of Stefan Zweig written by his first wife. Zweig fled to Brazil from Nazi persecution and there tried to reconstruct his life in the lovely city of Rio de Janeiro. There, living far removed from European oppression, Zweig eventually took his own life. He left a letter saying: "After I saw the country of my language fall and my spiritual land destroy itself, I realized it would require immense strength to reconstruct my life. My energy is exhausted by long years of wandering alone, without a country. Therefore I believe it is time to end a life which was dedicated only to spiritual work."

If Stefan Zweig and you and I and mankind are "alone," if in hours of sorrow or perplexity or of some future cultural debacle we have to reconstruct life "by ourselves," if we are "alone" in the midst of personal failure, and if there is nothing arrayed against this mad struggle for position and for world domination, see how bleak are our prospects!

Recall what Robinson Jeffers, who so often sets the dilemma of man without faith squarely before us, said:

How can we say this is bad, this is good,
When we know nothing about it, having no standards,
Nor faith to judge by? Like flies in a vacuum.
. . . . . .
Either we are animals . . . clever in some ways,
Degenerate in others, and following instinct,
Or else we are something else and ought to do otherwise.
I wish to God I had some religion.

What yearning there is in this generation on the part of those who themselves make the Christian profession but who have never entered into what it means; what yearning there is on the part of those who are trapped in this day in which we live, for some believable affirmation, for some compelling faith, that will redirect life and unite its fragmented parts.

Hear then this word from the New Testament: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." This is the way of the break-through out of captivity. Man will always remain trapped until he breaks out of his captivity by his affirmation of faith in a way of life patterned and directed by One who is both Father and Creator.

VI

It comes back finally to the Christian church, for the Christian church is the only institution in society devoted to making such faith understandable and compelling. And yet how many of us and how many so-called "churches of Christ" are trapped in the day in which we live, because we live by the same standards, for the same purposes, for the fulfilment of the same desires, as those men and institutions who make no Christian profession and who do not know that there is a way out of the captivity in which this generation finds itself.

You and I and Christ's church can never succumb to the current denial by secular events and attitudes of the truth and power of the Christian Gospel. Once when Henry Ward Beecher was called upon to recite in class, he began, but the teacher interrupted by saying loudly, "No!" Beecher sat down. Another lad was called upon. Likewise the teacher interrupted, "No!" But the boy continued his recitation until he had finished. "That is correct," said the teacher.

Young Beecher spoke up: "I recited just as he did."

"It is not enough to know your lesson," the teacher answered. "When you allowed me to stop you, it meant that you were uncertain. Although all the world

says 'No!' it is your business to say 'Yes' and to prove it."

All around us the world is saying "No," saying that the Christian way "is not true," that "it will not work," that "it is outmoded." But this is the word of men who themselves are trapped. These men trapped in this generation seek power, they seek skills, they seek truth itself, but they have no great synthesizing center around which to gather up and integrate their discoveries and aspirations. They have no intimations of anything that will enable them to direct themselves away from evil, from the misuse of power and from self-destruction. Yet more and more men under the category of "secularist" agree that quality and character of life are now primary and that the pursuit of goodness rather than truth is the primary quest for human beings. Men may know truth, but, if they do not have goodness, knowledge can be suicidal, for mere truth is neutral, used either by goodness or by evil. To say this is not to deny truth or its importance but to describe life as it must be lived. Never forget that the pursuit of God's goodness has the quality of profound intellectual search about it, so that the pursuit of truth is an important part of the search for goodness. But the character and purpose of God alone provide men with today's missing synthesis that can gather life and knowledge into the creative whole of goodness.

VII

The Christian church has one great task, and everything else that it does in this generation is subsidiary to it. That task is not to be another institutional organization. It is to give an understanding of life that corresponds to God the Creator's reality. It is to lead men to live in the power of a great liberating faith that there is One behind life who has purpose for it, who has direction for it, who himself is the Immovable Center by which all our comings and goings must find direction. Only when men so believe affirmatively will they ever be able to stand against the events of our time so that they are neither overwhelmed nor overpowered nor defeated by them.

If we believe that ultimately there stands behind man's confusion and chaos and uncertainty One who waits to work with human beings like ourselves if given a chance, we will not be intimidated either by tragedy or by crisis. Even though we may not be able to reach out directly to China or to Russia or to India or to the danger spots of the world, we can live here in this community and in this nation by Christian conviction and by Christian choice as people with both a local and a world Christian concern. And the effect of that Christian purpose and deed can have an outreach. We can utilize by Christian living and Christian influence exactly the same pattern that the physicist applies in atomic fission. Atomic fission working on the principle of chain reaction goes like this: one atom sets off a hundred; one hundred explode a hundred, making ten thousand; ten thousand explode one hundred, making a million, and all within the space of two seconds of time producing power sufficient to devastate ten square miles of any modern city.

Ah, but put it in another way: one person who has seen the Christian life can touch ten; one hundred enlist one hundred, to make it ten thousand; ten thousand touch one hundred, to make it one million. What could the witnessing lives of dedicated devoted Christian people not do in these United States, singly and together, to change patterns of life, the character of personal deeds in a business, in a club, in a home, on a campus, and to give a different purpose to policies that are now sectional and parochial in their outreach and limited in their wisdom.

This liberating Christian faith of ours is not static; it is active and dynamic because it has within it the spirit of God. It has even greater power than the power of atomic fission—the power of him who is the Creator of that power. For us who have made the Christian profession, that profession remains as nothing until we willingly depend upon it, so that we say, "By this I will live, by this I will venture my life, come what may." And trapped men find release!

THE SEMINARY, 1893-96

By WILLIAM ALBERT WHITCOMB

[*A graduate of Beloit College and of C.T.S., the author studied for the ministry before many of us were born. He and his wife are "in excellent health" and live in Culbertson, Montana, where he occasionally preaches as supply.*]

WHEN I came to the Seminary, Fisk Hall was at Ashland and Warren, about two miles west of State Street. It was relatively new, U-shaped, five stories high. The first floor consisted of classrooms, parlor, and office, with upper floors as a dormitory. In our first year ('93–'94) practically all the rooms were occupied. I was on the fifth floor in a double room from whose east window I could almost discern the tall masts of boats on Lake Michigan, for windjammers were still to be seen on the Lakes. That year was probably the banner year for Fisk Hall, for later there were many vacant rooms, and the fifth floor was not heated. Table board was available at many private homes in the neighborhood and at restaurants on Madison Street. Meals cost as little as $3.00 per week. No provision was made for married students, but many had parishes, where their families lived. Part-time jobs, other than preaching, were practically unknown, although a few musical students made local contacts. Two of my acquaintances were accepted and sang in Professor Tomlin's Apollo Club. A student aid fund was available for "needy" students. It was surprising to notice how many students were able to prove that they were "needy." In fact, when the checks came, practically every student would be in the crowd at the treasurer's window.

The total number of full-time professors was about twelve. Students entering for the regular degree course were assumed to be familiar with Greek. In New Testament George Holly Gilbert lectured by slow dictation, and we took verbatim notes. He was young, having just completed his studies for the doctorate in Germany. To me he seemed cold, unattractive. Doctrinally he was to be classed with the German liberalism of the period. Hebrew was required. Beginners had a very likable young professor, E. T. Harper, a distant relative of William Rainey Harper, who was just beginning his career as president of the University of Chicago. Hebrew for beginners had been made easy by a new method recently issued by President Harper, and almost immediately we were glibly saying: "*Bᵊray shieth bara Elohim*," and something about *tohu* and *bobu*. It was all delightfully easy, with the King James Version always open for a pony. One Hebrew word meaning "tent" and pronounced "o-hell" was easily remembered.

Church history under H. M. Scott was

always a delight, for, like others of the faculty, he dictated slowly for our verbatim copy. Frequently he paused for extemporaneous comment and often gave flashes of humor. He had an odd mannerism which we all tried to imitate unsuccessfully. He would say, "They greeted one another with a holy kiss. (*Pause.*) . . . um, um . . . The men kissed the men and the women kissed the women." While we were still in seminary, Professor Scott was invited to give a course of lectures later to be published in a book. All the students flocked to hear the first lecture. Greatly to their disappointment no humorous asides were given, the lecture proceeding with becoming dignity. The following day student attendance was conspicuously scant.

Because of the foreign-language departments (German, Dano-Norwegian, etc.) there were a few professors and students whom we barely knew at sight. At graduation our class numbered fifty-five, which was unusually large, but I doubt if I knew half of them. Only about twenty of us were college graduates, but there were all English courses for those who had not had the classics. Later, I believe, entrance requirements were made stiffer, and some English courses discontinued.

During our senior year three men were added to the faculty, Professors Mackenzie, Chamberlain, and Taylor. Fresh from the ministry, all were enthusiastically received by the students. Professor Mackenzie came to us from Scotland with a background of European universities. He was in his forties, tall, personally attractive, companionable, with natural dignity. His speech was slightly tinged with his native dialect. At once we realized that he was different. No longer were we to take slow dictation. He talked steadily, and we took what we could get by improvised shorthand. He was uttering big thoughts out of his own heart and brain with few quotes from books. We were often reminded of the text, "He taught as one having authority and not as the scribes." His department was labeled "Systematic Theology." In effect it was biblical-pastoral-practical theology from the standpoint of an experienced pastor, and the students could put his thoughts into sermons. He was no extremist, neither fundamentalist nor modernist, nor was he a literalist. He preached effectively either in the Salvation Army barracks or in Union Park Church, which is now First Congregational. After a few years he became president of Hartford Seminary.

I had not much contact with Professor Chamberlain, though he drilled our entire class in voice culture. His chief work was in worship and music, with sacred music, hymnology, choirs and choruses as his specialties. Our noonday chapel service was greatly enriched under his leadership. He not only trained a select group in oratorio singing but offered a course in Browning's poetry.

From the popular standpoint the arrival of Graham Taylor was the great event of the year. He had distinguished himself in a New England factory town by making friendly contact with union labor. His mission was to bridge the gap between the church, union labor, and the poor of the city slums. He soon organized the Chicago Commons on the Near West Side, where he and his family and a few Seminary students lived. He was at his best when addressing a union-labor crowd or when describing to Seminary men the woes of the underprivileged. Christian sociology was then in a nebulous stage, but Chicago Commons was the outstanding accomplishment of Graham Taylor's first year in Chicago.

Our class never organized, as some classes did, though we had photographs made at commencement. Each of us had his own picture taken by the same pho-

tographer. These with names in white were then arranged in a circle, with pictures of the faculty in the center. A large photograph suitable for framing was then taken. Using this picture as an authentic source, I referred to the latest year book and could find but three names besides my own. These are: T. T. Holway, Lakes Road, R.M.D. 1, Duncan, Vancouver Island, British Columbia; W. E. Rigby, 611 Warren Avenue, Everett, Washington; and M. A. Frost, 515 North Maryland Street, Glendale 6, California.

THE ACHIEVEMENT OF WORSHIP

By ELDEN H. MILLS

[*A graduate of Earlham College and Hartford Theological Seminary, Mr. Mills is pastor of the First Church of Christ (Congregational), West Hartford, Connecticut. This was the second lecture in the series entitled "The Work of the Pastor and Preacher Today" delivered during Ministers' Week.*]

ANY lecture in academic fashion upon the subject of worship, just as any textbook upon the matter, is an attempt at the impossible and may reveal as much concerning the author's failure to bring about the reality of worship's experience as his success. It ought to be handled with extreme caution and delicacy. Our highest spiritual experiences are not to be put under the high power of the microscope. The great mystics wrote profusely about their spiritual experiences, but the more they wrote about them, the more they insisted that they were missing the essential nature of reality; the more they described God, the less he really was like what they said. So pauperized were their highest praise or most colorful words, God was more unlike what they said than like it, so to *assert*, while necessary, meant that really one should *deny*—to go forward was to go backward.

This is indeed a delicate matter, and I would proceed in utter humility. If the author is too critical, that implies he knows what is right; moreover, it almost impugns the sincerity of the one or the method criticized. Yet so serious is the need for review of generally accepted procedures and for research into the realm of spirit, one's hunger for truth must overcome his circumspection. I deplore those occasional flashy innovations attempted for effect, which usually fizzle. They are often undignified, awkward, lack a sense of fitness, and so easily obstruct rather than promote the desired end. On the other hand, to be coldly proper and precise can be but leaden.

Said Rufus M. Jones, "Worship is a term which no definition exhausts." I have not tried to define it, nor shall I. It is at heart mystical. Is it too strong to assert that it does not arrive without miracle? Some years ago Dr. Robbins Barstow visited many of the Protestant missions in South America, and on the tour he had a chat with a Roman Catholic bishop. After considerable discussion the bishop suddenly said, "But you Protestants do not believe in the Real Presence." And then Dr. Barstow had one of those flashes of insight which one wishes one might have at the needed moment, and he answered, "But we believe in the Presence that is real." It is our supreme task to lead our people to the open door of that

experience. The burden of my urgency here is that so often, inadvertently, while sincere, we do not open that door; indeed, we prevent its opening. If the door is opened, the miracle does happen.

I

We begin with the affirmation that the atmosphere of worship is far more important than the setting, which, I know, is contrary to what the books say. There is constant testimony to the necessity of having the setting orderly, symbolic, or in churchly beauty in order to guarantee the atmosphere. Dr. Von Ogden Vogt in his book, *Modern Worship*,[1] says: "The church building then must be a work of art. Whatever may be its practical uses, whatever be the content of its symbolic teachings, its chief value will ever be the unifying mediation of its form. It is the scene of celebration, it is the place of joy, it is the setting of worship, it is the house of God." What I am saying would appear, to my building committee, to be inconsistent with what has happened in the West Hartford church. We have tried to do many of the things Dr. Vogt suggests. We have built, what is currently called in New England, its most beautiful meeting house. We have made use of color. It is artistic, and we have (over my protest) a divided chancel. I used to say to the architects, "You must do in simple Georgian Colonial style that which will produce the same effect one feels upon entering a Gothic cathedral," and they just about did it. Of course it is an aid to worship, but to depend upon the beauty of the sanctuary, or the dim religious light, or the altar, or even the physical cross upon the communion table, has some psychological dangers. If too much emphasis is placed upon sheer beauty, or order, or suggestivity through the senses, then the psychological necessity of such in order to worship is a limiting factor. The important thing is the atmosphere of worship, and that is something more than setting. People are more important than things. Spirit, not form, is essential. "The sacrifices of God are a broken spirit."

Five years of the present pastorate were in the old stone "church" built in 1882, without an architect, ugly inside, of mid-Victorian ornateness, slanting floor, circular pews, room broad but not deep, a large side room with chairs and sewing machines for pews. The water leaked through the gables, streaking and cracking the plastering; the place was smelly from age, to say nothing of rats in the basement. It was almost everything a church should not be and little that it ought to be. After plans for the new meeting house were under way, a seminary professor said to me one Sunday after church, "I dread to think of the change that will take place after you leave this horrible building for the sanctuary of your dreams. People really worship in here. They have so much to overcome in the setting they have to work at it, but the spirit is so in contrast to and far beyond everything that the physical properties promise that the experience is glorious." Well, he was prophetic. Now in a sanctuary chaste and beautiful in Colonial simplicity, there is an unconscious but nonetheless real tendency to sit back and drink in—soak up—the psychological harmonies without much struggle of soul. Mind you, I would not go back to the old stone church, but I still say the atmosphere of worship is more important than its setting and not entirely dependent upon it.

II

What are some of the contributory elements to the achievement of atmosphere? First, some of the obstructions. Perhaps,

[1] *Modern Worship*, by Von Ogden Vogt. Yale University Press, 1927. Used with permission.

first of all, the carelessness with which so many ministers prepare for the supreme opportunity of their lives which comes around with, indeed unprophetic, regularity is all but tragic. I do not mean here unpreparedness sermonically, but unpreparedness to lead their people in worship. So many church services have the appearance of being thrown together—and actually are. What else, presumably so important, is so casually put together. Several years ago I sang a fifteen-minute sustaining program on an N.B.C. network once a week and more recently a program of both singing and speaking. This I learned—every fifteen-minute program that is acceptable by N.B.C. requires twenty-four hours of preparation at a minimum. An hour's radio program requires a week of rehearsal. When a religious service begins at no particular beginning, does not move, and ends where it began, I know somebody has not worked at it. One of my obsessions is our common failure to train people how to enter the sanctuary; they would never come into the presence of a great man with the carelessness they enter the presence of God. The organ prelude ought never be an organist's recital or a cover for the confusion of a gathering congregation. I think it a mistake to provide places in the order of worship for the seating of latecomers—it is an admission that they are expected to come late. For years I have come into the pulpit exactly on the hour with 97 per cent of the congregation there, seated, by the way, from the front toward the rear in order of arrival. Every predictable detail must be seen to well in advance—no last-minute preparations, no hurried arrangement of the communion table, no consultation with the ushers. This is to say that mechanics are important, but mechanics ought to be out of sight and never self-evident; they are disturbing when bad and stand in the way if ornate. There should be unity and cohesion, but natural, not labored. The minister of music, the associate, and myself early in the week begin to put together the elements which naturally fit together in next Sunday's service, hymns and scripture and anthems which have some tangible relation to the whole. A service should be so built that it can move, not always in the same way, but move—and with a semblance of rhythm. I have no rule as to how the service should open, but it ought to have some characteristics of a blaze of glory—I mean in adoration. If it starts triumphantly, the heights of triumph cannot be maintained throughout but must be relaxed and built up to triumph again. If it begins in the quiet of awe and wonder, then it should build, resume the quiet, and then build to the climax again. There is of course no blueprint for this, but how a minister can avoid the use of creative imagination and allow the hour to proceed on a monotonous dead-level, I cannot understand.

In the examination of nearly one hundred different orders of worship in a summer school last year, I discovered that almost half of the ministers scheduled a "Call to Worship" after the processional hymn. Isn't it a rather strange admission to make publicly that people are called to the worship of God after the opening hymn? What were they supposed to be doing as they sang? Almost equally bad is the call to worship intoned—"The Lord is in his holy temple; let all the earth keep silence before him," and then burst into "Onward Christian Soldiers." Then, again, if the invocation belabors God to be present, it is a type of profanity; he is already there; the trouble is our clay-shuttered doors.

A sense of timing is extremely important, not simply that the service begin and end with radio precision, but that items in the order of worship ought not be

leaped upon. Let there be poise; even within a timed period of worship give space for leisure; the Spirit of God is brooding over the waters. And what a difference in our hours of worship if ministers and congregations alike would enter and wait with a keen sense of expectancy. It is a safe assumption that, if the minister does not have it, the congregation surely will not. Perhaps that is why so little happens in church on Sunday morning; we do not expect it to!

And now a paragraph which might be labeled "trivia," but so often it is the small defect which mars the whole. Perhaps I notice it more after having been in the East, but I wish our ministers would see to it that, especially in the Gloria, the choir would learn how to sing without roaring out that *r*. It is an almost invariable rule that you sing vowels and speak consonants. If the hymn is announced, please note that you do not sing "Number 270." You sing, rather, "God of Grace and God of Glory, the hymn numbered 270." Some ministers have an antagonism to omitting stanzas (they are always "stanzas," not "verses"). That seems to me unreal, for most hymnals are arbitrary about the stanzas included or omitted on the printed page. I know a hymnal in which the best stanzas of more than a half-dozen hymns are not printed at all. And in the "Lord's Prayer," remember there is no comma in the clause, "Thy will be done on earth."

III

When we turn to the positive deliberate endeavor to create an atmosphere of worship, we affirm that Protestantism is minister-centered. There is no time to discuss whether that is an asset or a liability; it is a fact, and apparently it will remain so. The only group I know of which this is completely not true is the London Yearly Meeting of Friends, which some twenty years ago officially ceased to record any more ministers. The creation of the atmosphere of worship is the minister's responsibility. He is a trinity of priest, prophet, and person. We are concerned now only with the first of these. We are ordained ministers, but not in the sense the Roman Catholic priest is ordained to supernatural powers not afforded the laity. He is different in kind. Protestant ministers do not operate for their people, or in place of them, or with any magic of *ex opere operato*. The minister's ordination means more than a recognition of his powers of leadership, of course, but in his conduct of worship he is, in a sense, something like the ranger at the Grand Canyon who opens up to us the rich knowledge of the lore he has come to love and would share with us the intimacy of the canyon's secrets. It is an extravagant statement, of course, but the task of the minister is to lead his congregation in the direction where it will not need him. That actually never happens, for the riches of the Kingdom are inexhaustible.

We deal with the mystery of life, and, strive as we will, the mystery remains. The psalmist looked at the heavens on a moonlit night and stopped to wonder. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion," mused Job. We know infinitely more about the heavens than those poets knew. Out in Palomar they are photographing the unknown universe. Light travels six million million miles a year, but they are taking pictures of galaxies so far away that light from them started on its way here during the Paleozoic Age, three hundred million years ago, and just arrived the other night. That does not lessen the mystery; it increases it. Lenox Lohr, when president of N.B.C., said to a group of us at Radio City, "The amount we know about what happens between the

microphone in the studio and the loud speaker in your home is infinitesimal compared with what we do not know." That is a mystery, but we use it every day. The president of N.B.C. is a great man in the business world, and we can understand why; but our business is related to the mystery of life, and the channeling of the divine, of revealing the immanent touch of the transcendent God. Before entering the sanctuary to stand before the flock there always flashes before me the sense of the opening words of the old hymn: "Before Jehovah's 'awe-full' throne!" The whole service of worship should somehow display that atmosphere of awe and wonder before the inexhaustible whole of life.

As guide, then, what we do to let God appear must be real and poignant. It must be genuine. We cannot lead anyone into an experience we ourselves have not had. As ministers responsible for the atmosphere, we cannot help create what we have not known. This even turns completely around the analysis of Pratt. It makes objective worship depend upon that which has subjectively become part of us. We cannot, in all fairness, ask our people to go with us on a road we have not ourselves traveled.

As I indicated yesterday, this is not a discussion of whether true worship should be induced by an elaborate use of high formalism, or whether this should be kept to a minimum. Emphasis upon ritual must not be at the expense of the genius of the denominational testimony. I am not here concerned whether the trend in the Episcopal and Lutheran churches is toward lower or higher use of forms. I am concerned if in the free churches we ape the ritualistic traditions in an effort to find something that will bring new spiritual life into that which has become sterile.

Dr. Vogt makes much of religion as celebration. "The celebrative side of religion may be called its central aspect. The celebrations of religion revive and recall not simply one event or a single hero nor even the history and political fortune of a whole people, but all events, all peoples, all conceptions, all of life. Religion celebrates nothing less than the whole of man's existence and all his faiths about its source, nature, duties and destiny. Worship is essentially the praise and celebration of life. It is primarily the form of worship rather than its content which is the chief source of the vitality of the experience and hence of its high enjoyment." He defends the thesis of those who hold that "the normal forms of worship follow a psychological pattern rather than an intellectual or moral one." And he asserts that it is very nearly true that "a sense of the peace of God is a derivation of some outer formal physical influence rather than the spirit."

I have exceeding difficulty trying to appreciate this point of view. The Hebrew festivals do become holidays. Show me a festival that does not tend to go on the toboggan from a high spirit into a sham. To advocate the reduction of the whole of life before God as exemplified in Jesus to well-produced form, with the emphasis on "good form" rather than content, from my point of view is almost a travesty. It may be a mincing of words, but to confess that worship is efficacious because of a psychological pattern, instead of a brooding of the Spirit upon the souls of men and women, is psychology and not religion.

Dr. Albert W. Palmer says,[2] "No service can go far wrong or sink into utter depths of vulgarity or inanity if it follows the prayer book or the Lutheran ritual." I agree, of course. There literary grandeur

[2] *The Art of Conducting Public Worship*, by Albert W Palmer. Macmillan, 1942. Used with permission.

is to be found which has stood the test of time. One would be a fool to deny that the rituals and religious classics that have come from the ages are a great heritage. But he is right when he counters, "To be at its best and achieve its real purpose, the worship service must be something more than a reading of the minutes of the last meeting, no matter how important and beautiful that meeting may have been." In the midst of present-day realities, the rigid formalisms of the past sound stilted and aloof. The current upsurge in the use of ritual and form in the nonliturgical churches is defensible on one point alone—namely, that it shall have come to life anew in *you*, that it is the flowering of your own living spiritual growth, the expression of your highest yearning; that is to say, after your own deepest search of soul you find there is no other or better way to say it. It must, then, come up through you. You use the liturgy because you cannot leave it unsaid. My friend the dean of the cathedral in Hartford justifies his increasing use of liturgy on the ground that we live in so unspiritual an age that it is incapable of producing anything worthy of the worship of God; that the worshipers are so spiritually barren they could not appreciate it if it could be produced; therefore, we should expose them to the best of the past and leave the rest to God. Most of us are not so frankly pessimistic, nor attempt to be so honest. My observation leads me to believe that ministers of the nonliturgical persuasion are using liturgy too much as a crutch. And don't think your congregation doesn't know it!

As Dr. Palmer says, "While, with a set liturgy, less depends on the depth of the leader's religious experience and devotional conviction"—ah, that is just the point; it is *not* less. My contention is that it should be *more*. It is not spiritually legitimate to let the ritual take the place of what ought to be fundamental in the devotional life of the minister. Dr. Palmer goes on to say: "It is the difference between the same tune played by two violins, one cheaply and carelessly made, the other a masterpiece, rich and mellow." Again no; the difference is between the same tune played by two different violinists—one plays out of a long and painful discipline as a result of which he reveals his soul; the other just fiddles. Dr. Fosdick tells of a rehearsal of the N.B.C. Symphony. In conducting that rehearsal, Toscanini swept them into ethereal heights greater than the sum of the musical parts, and, at the conclusion, the orchestra arose as one man and applauded the maestro. Embarrassed, and with a mixture of satisfaction and irritation, Toscanini said, "No, no, gentlemen, it's Beethoven." But Toscanini was wrong—it was Beethoven coming up through Toscanini. If you must use liturgy, make it the overflow of your soul, not an aping of something which was once real.

IV

But, now, to the heart of the matter. The root of worship was a natural spontaneous offering of something to God which originally cost something, the firstlings of the flock or the first-fruits of the harvest. In Protestant thinking worship has meant that a gathered company offered themselves—heart and soul and mind—ideally in self-surrender. Communion has meant a primary affirmation of the presence of God. Says Dr. Pratt, "Is it not plain that our Protestant service does not mean to give any real opportunity or real stimulus to the only kind of worship that, in the last analysis, fully deserves that august name?" Where is the real opportunity? Partly the hymns, but not the responsive reading, not the scripture reading, hardly during the sermon. In the prayer? The heart of worship

is in prayer, but is the pastoral prayer an opportunity for the group to pray? If it is well done it should inspire, but the minister is praying in place of the congregation. If it is poorly done, what chance has the individual in the pew to pray?

If prayer be communion, is it not strange that we have provided no place where God can speak within the soul, and we can give undivided attention to the Divine Presence? For some years, now, the heart of our service of worship is given over to prayer and communion in utter silence. It has replaced the pastoral prayer. Sometimes it comes in the middle portion of the service, sometimes it follows the sermon. I do not mean that there is a slight, silent pause of thirty seconds. It is a church at prayer, with the minister in his seat, not in the pulpit. The Spirit of the Living God is literally turned loose upon the congregation. It is a silence which is not an end in itself. Silence is not worship; it is an opportunity for worship. Tides of divine life flow through the group. They overflow our individual separateness and fuse our sundered personalities into a mysterious fellowship of the whole. In a real Quaker meeting the totality of the experience of worship is greater than the sum of its parts. In every worshiping congregation there are diverse human needs and frailties gathered together, but mostly they are of the stuff which is capable of being lifted by the divine touch. God is the sort of God, despite transcendence, who is available as Jesus found him so, at every curve of the road. This silence is the one high place in every service where the utter democracy of the priesthood of all believers may function. I believe we preachers depend too much on outward form and accepted routine, too much upon the necessity of making ourselves heard; sometimes there is as much spiritual power in what we do not say as when we speak. Sometimes by our very speaking we have limited the play of the Spirit.

On our Order of Service the time of silent prayer is listed as "The Church at Prayer." There is no organ background. That ought to be obvious. If the organ plays softly, "Spirit of God, descend upon my heart," you cannot resist repeating the words of the hymn. It is not guided meditation; never, except on some occasions when the stress of events makes it natural that our souls unite in prayer for peace. As for the length of time, it varies, although it is never timed literally. Sometimes it is as short as two minutes, sometimes as long as five or six. I have seen the time when the spirit of the meeting was a cutting edge, a piercing of the eye of God through the group, when it was almost wrong to break the spell. Other times it is as flat as some pastoral prayers. More than once people have said to me after church, "I had all I could take when the silence was over," and I have always responded, "Then you should have gone home rather than stay for a sermon which for you was anticlimax." Dr. Frank Laubach preached five years ago, and I purposely made no mention of our prayer habits. When he went into the pulpit, he began by saying, "I have never before in America felt the power of prayerful worship as in your silence." I am continually asked, "What do the young people think about it?" We have two choirs, one of them made up of seventy-five high-school young people. Once in a while, without previous announcement, I substitute the pastoral prayer. Invariably a group of the high-school choir besieges me after church saying almost indignantly, "Why did you omit the silence this morning?" Only last May I was waited on by some of these grand young people, asking that the silent prayer period be not cut so short.

Every silent period is led up to by a few words which again are chosen to create

the atmosphere. If the silence is at the close of worship, the sermon itself is the introduction. Most of the time the period of prayer is midway in the service. That introduction calls for more creativity than any other part of the service, short as it is. I have indicated that the introduction is not for the purpose of directing their thoughts. It is rather to illustrate what the silence is to be used for. It would give insight, not content. For instance, the illustration of the ship coming into the lock. For days it has been churning, pulsing, striving, forging ahead while plowing the seas. When it enters the lock, the engines are shut off, progress has stopped, no more vibrating, it does nothing. But forces have been at work, and it leaves the lock on a higher level. Or again —I never knew my father as a boy. He was an austere Quaker, of few words. I think I was always afraid of him. Then one day, when home from college during spring vacation, we took a casual walk and sat down on a hillside, all unpremeditated. For a half-hour we sat there together saying nothing. I do not know why it did not seem embarrassing, but it didn't. It was only afterward that I discovered that for the first time in my life my father and I understood each other. Sometimes just a poem, such as Francis Thompson's "In No Strange Land" . . . "clinging Heaven by the hems, and lo, Christ walking on the water, Not of Gennesareth, but Thames!" Or read a hymn—"Prayer is the soul's sincere desire, unuttered or expressed." Or, again, the guide at the Grand Canyon took a jar of water as it comes from the Colorado River. It was a thick murky yellow. He set it off to one side and brought us back to it in an hour so so, and the water was clear, with the murk all settled to the bottom. We should be warned, however, that illustrations which involve mechanics are not as valid as those which are of the human spirit.

I have been asked, "Does everyone in your congregation in the silence bow his head in the attitude of prayer?" and I answer, "I do not know; I've never peeked." But from the hundreds of testimonies I know that there would be rebellion if I went back to the pastoral prayer. You should not attempt this silence, however, unless you are thoroughly convinced of the validity of it. If you are tense and uneasy, as eagerly awaiting the result of a chemical experiment, that very tension will be as a short circuit.

Give room for the spontaneity of the Spirit in every service. It does not all depend on you, in spite of all I have said above. There is a final insight from an ancient practice among Philadelphia Friends, long since discarded, I'm sorry to say. During the silence, when a person rose to pray, everyone else stood. (They still do that.) But in the old days when they stood up, everyone present turned his back upon the pray-er. One catches a glimpse there of a recognition of the personal intercourse between man and God, but it must not depend too much upon the person; the emphasis must be upon the Spirit.

HOW THE JAPANESE CHURCH SURVIVED THE WAR

By MASATOSHI DOI

[*Mr. Doi, graduate of Doshisha University, after two pastorates served as Secretary of the United Church of Christ in Japan. This year he is one of six World Church Fellows at the Seminary.*]

SINCE Jesus Christ said, "Behold, I send you forth as sheep in the midst of wolves," Christians may expect to undergo hardships if they live in the secular world with the meekness and uprightness of their Master. This was especially true of Japanese Christians, who comprised only a half of 1 per cent of the total population of a country engaged in a covetous, aggressive war. During the war, Christians were greatly harassed from all sides and could barely survive the suspicions, pressures, and persecutions. Therefore we may find meaning in looking back upon the wartime experiences of the Japanese church as a lesson for the future advancement of Christian forces in the world.

Government interference with and persecution of Christian churches was by no means an isolated incident. It was part of the totalitarian and aggressive policy of the nation which was pushed by militarists. All fields of activities were unified and put under their control. All political parties were disbanded to form the single party of the Imperial Rule Assistance Association; companies were merged and put under the direction of controlling agencies; even cultural societies were amalgamated. University professors, writers, and all other thinkers were requested to conform to the so-called "National Polity," which insisted on the absoluteness of Amaterasu Omikami, the sun-goddess, the divinity of the Emperor, and the eternal prosperity of the dynasty. Not only Christians but also Communists and progressive liberals were under strict supervision or were arrested. The discrimination was not against Christian churches alone, for Buddhist sects were also ordered to combine.

I graduated from Doshisha Theological Seminary in 1936 and served a small Congregational church in the downtown section of Kyoto until the end of 1939. Throughout my service there I was trailed by two secret police officers, because I was not only a liberal preacher but also served a missionary as assistant. One of the officers frequently called on me and asked various questions in a polite manner, while the other visited in the homes of church members and questioned them about what I had said. One summer day in 1938 an MP called on me and gave me a fifteen-point questionnaire, one question of which was, "Who is greater, the Emperor or Jesus Christ?" I answered, "The Emperor and Jesus Christ are beings of quite different dimensions and cannot be compared." No reaction came. This questionnaire was presented to all Christian ministers in the Osaka-Kyoto area.

The difficulties of propagating Christianity under such circumstances may easily be conjectured. The number of Protestant baptisms, which was 19,057 in 1930, decreased to 9,062 in 1939.

In line with its totalitarian policy, the government tried to simplify religious

organizations by combining congenial sects and denominations. The legal basis of its action was the Religious Bodies Law promulgated in 1939 and enforced in 1940. According to Article III, all the regulations of religious organizations were subject to "recognition" by the government. Any religious institution whose regulations were not recognized by the government could not be allowed to exist. Still worse, the government arbitrarily set the minimum requirements for a denomination to be recognized at fifty churches and five thousand members. Denominations smaller than that were urged to merge with others. Thus, under the strong influence of the government, thirty-four Protestant denominations combined to form the United Church of Christ in Japan in 1941. Of course, there had long been a movement among Protestant denominations for unification. But, had it not been for government pressure, unification would have taken many more years. Though it met the minimum requirements, the Episcopal church was not recognized because it did not comply with the government's request to amalgamate with the United Church of Christ. The Greek Orthodox church was not recognized because it was suspected of being strongly influenced by Soviet Russia. Thus, there were only two authorized Christian denominations in Japan after 1941: the United Church of Christ and the Roman Catholic church. They formed the Christian Federation, which was incorporated into the Wartime Religious National Service Association in September, 1944. This was the highest controlling agency over Buddhist and Shinto sects and Christian denominations. Thus, the gigantic machine for controlling religions was accomplished just one year before Japan's surrender.

There was considerable effort at cooperation between the church and the government, and war contributions by Christians were substantial. Scores of young ministers were dispatched to the South Sea islands to work as liaison officers between the Japanese troops and native churches in occupied areas. Some of them died in the South Sea area. Two hundred and fifty young ministers were mobilized to work in munition factories. But it was due to this cooperation that Christians in local churches were able to enjoy a comparatively peaceful life in accordance with their faith at a time when otherwise they must have suffered very much.

In spite of their cooperation in the desperate war efforts, some of the smaller denominations were not able to escape severe persecution. The Salvation Army and the Episcopal church were suspected of spying for the "enemy" because of their intimate connection with the international headquarters in England. In the early morning of July 31, 1940, police officers attacked the private homes of seven leaders of the Salvation Army, including Commissioner Uemura, and arrested them. After investigation, they were released on condition that the Salvation Army in Japan immediately sever relations with the international headquarters in London, that its military system be abolished, and that Commissioner Uemura and Secretary-General Segawa resign. On February 19, 1945, two bishops of the Episcopal church who refused to join the United Church of Christ and several teachers of a mission school run by the church were arrested under suspicion of spying for Britain. The elderly bishops died soon after being released as a result of being tortured. Ministers of several lesser sects were beaten or tortured. One minister was laid between two chairs to make a human bridge on which police officers walked. An Irish missionary, having been severely tortured, went mad and died a miserable death in a lunatic asy-

lum. At least twenty-one persons died in prison or immediately after their release. But their precious blood will be remembered forever both in heaven and in the history of Christian martydom.

What most paralyzed the activities of the churches, however, were the ceaseless air raids by American forces. For a few years preceding Japan's surrender, no national conference could be held because of the disruption of transportation. Meetings were very often broken up by air-raid alarms, and it was dangerous to attend Sunday services. Most of the church members took refuge in rural districts. In addition, the dire shortage of food compelled urban inhabitants to go out foraging on Sundays. On a Sunday morning in June, 1945, I was sitting in one of Tokyo's largest Protestant churches. The attendance was only four, including the preacher, the janitor, and myself. Thus, toward the end of the war, Christian churches in larger cities were almost totally paralyzed.

This does not mean, of course, that individual Christians had lost their faith. Those who had moved to rural districts attended churches there, and those who remained in cities prayed in their own homes. As the war situation became more and more unfavorable to Japan, sensible Christians began to feel that the time of emancipation was drawing nigh. In May, 1945, I was staying with several other ministers in a dormitory managed by the former Salvation Army. After every supper we bitterly criticized the reckless actions of military leaders and talked about the future mission of Christian churches. One morning one of Tokyo's major papers carried a letter from a reader saying that there was in a certain Christian dormitory a group of ministers who were advocating defeatism. In a few days our dormitory was burned to ashes in an air raid. If we had not been burned out, we might have been arrested and possibly shot. I heard the Imperial Rescript ending the war at Karuizawa, where I was staying as a secretary of the United Church of Christ in order to keep important documents safe from possible war damage. In the beginning of September, I came down from the mountain resort to Tokyo to find American troops patrolling the city.

The first contact of Christians on both sides was made between GI Christians and Japanese Christians. Official relations were restored in the fall of 1945, when the American Deputation came to Japan to confer with Japanese church leaders after an interval of four years. Thus the Japanese church, which had been almost smothered, began to revive quickly. We have no excuse to offer for the compromises we made during the war. Suffice it to say that we realize and acknowledge our past weakness, but we are determined to redeem our faults by consolidating our church more devotedly so that we may the more faithfully withstand future tribulations.

DR. KARL MENNINGER *Delivering the First Lecture on the Alden-Tuthill Foundation*

Part of the Crowd Which Overflowed University Church of the Disciples of Christ To Hear the Alden-Tuthill Lectures

These photographs and those that follow were taken during Ministers' Week, 1951

A Group of Alumni at the Annual Luncheon

Part of the Contemporary Religious Art Exhibit, Which DEAN HALVERSON
Has Made One of the Traditions of Ministers' Week

More of the Contemporary Religious Art Exhibit

THE REVEREND RAY GIBBONS (near lamp), *Director of the Council for Social Action, Congregational Christian Churches, Leads Discussion on "The Battle for the Minds of Men"*

Dr. Harold Bosley, *Who Opened Ministers' Week with an Address on "A Preached Gospel"*

TEN YEARS OUT

[*The Editor asked members of the class of 1941 (1) to give a brief autobiography of the past decade and (2) to tell us the sort of ministry expected and demanded of graduates of theological seminaries.*]

RELUCTANT to leave C.T.S. in 1941, I stayed around until 1944 working for Sam Kincheloe and the Church Federation of Greater Chicago and completing all the requirements for my Ph.D. except the thesis (which remains incomplete). In this period I acquired a wife, Marion McAlister—one of my most outstanding accomplishments. In 1944 I went to the Presbyterian Board of National Missions as director of research for city and industrial work and spent three years traveling from Maine to California making surveys. In 1947 I joined the New York City Mission Society as director of the Pathfinding Service for the Churches, a research and planning agency, and had four fascinating years exploring and experimenting with missionary Protestantism in America's largest city. On January 1, 1951, I became director of field research for the newly organized National Council of Churches of Christ in the U.S.A. Our children: Mary Katherine, five, a religious maniac who claims to be Mary, mother of Jesus, and sits around with a sheet draped over her head; and David, three and a half, normal but stubborn.

My impression of theological education today at C.T.S. is that it is pretty good. In theology I like a balance between solid classical Christian doctrine and a genuine understanding of what is happening in contemporary social and philosophical thinking. I remain a little suspicious of professional religious education, but I believe in heavy doses of Kincheloe and Obenhaus; I like the addition of Hiltner; and I like as much field work as possible.

DAVID W. BARRY

New York, New York

Upon graduation from C.T.S. we went directly to a yoked parish at Strawberry Point and Edgewood in northeastern Iowa. Here Dr. Daniel Williams preached the sermon at my ordination in November, 1941. Here also our only child was born, and we named him Siegfried Daniel to prove to Hitler that things Nordic and Hebrew are not incompatible and, incidentally, to honor a great Norse hero and my professor of theology. After two years we moved to Harlan, Iowa, where the newly inaugurated president of C.T.S. helped us celebrate our church's seventy-fifth anniversary. In Iowa I served on the State Conference Board of Directors, was one of its delegates to the General Council, and represented it at the Columbus meeting regarding the Merger. Since March, 1948, we have been serving our fine church in McPherson, Kansas.

My experience serves to emphasize the very great need of preaching in the best tradition of the prophets; so many of our people do not realize the practical, down-to-earth application of the Christian faith. Second, our people need help to achieve a tenable, modern, yet Christian religious philosophy, i.e., theology. For many, religion is still black art, magic, superstition, miracle which fails to "produce."

VERNON E. F. BENSON

McPherson, Kansas

The most important event after graduation: marriage to Helen Jane Lillroth, a Baptist resident of Chicago who heads our household. Most tangible achievement in my ministry: erection of new church at Franklin Park, Illinois, before graduating from C.T.S. Most peaceful period: an eighteen-month pastorate at the Congregational Church of Eureka, Kansas. Most exciting and broadening years: three years spent as director of youth work with the Board of Christian Education and Publication of the Evangelical and Reformed Church. (During the latter period I served on the American Planning Committee for the Oslo Conference and also visited England, Norway, Denmark, Czechoslovakia, Sweden, Switzerland, and France.) Most deepening years: the last three and a half which I have spent as

pastor of Salem Evangelical and Reformed Church of Allentown, Pennsylvania. A congregation of sixteen hundred members calls for far more than any human being can give. Greatest rewards: three lovable children—Roberta, seven, Becky, five, and Stephan, two.

A present-day graduate of the Seminary who desires to serve a church should be well grounded in the Bible, in liturgics, in theology, in educational method, in finance and administration, in practical community dynamics, in patience, in publicity methods, in personal devotion and desire to serve others. All this? Yes, and more too. The church is always demanding more of us than we can give. That's how we learn to rely upon the leading of the Holy Spirit rather than on our own strength.

ROBERT D. BRODT
Allentown, Pennsylvania

For nearly three years after graduation I remained the good Presbyterian that I was before going to C.T.S. and served as director of Christian Education in the First Presbyterian Church of Topeka, Kansas, and in Westminster Presbyterian Church, Minneapolis. In the spring of 1944 came a call to serve as territorial director of Christian education for the Hawaiian Board of Missions, which is the equivalent of the Congregational Conference office for Hawaii. Six and a half happy and genuinely inspiring years in "paradise" ended only in the fall of 1950, when I finally, and I must confess somewhat reluctantly, left the fellowship of Hawaii to join the staff of the Division of Christian Education as editor of *Children's Religion* and the *Pilgrim Series Program Manual.* So here I am—in Boston, another of the places where I never dreamed of being ten years ago!

Whether we are ministers, Christian educators, or what, all who serve in the Christian cause today must, I believe, give evidence of deep commitment to a personal Master. As has been said so many, many times, the world desperately needs to learn to live in terms of the Christian faith. It cannot learn this unless we by untiring service give personal evidence that we are possessed by allegiance to a cause greater than ourselves. The particular areas in which we work, and the particular skills with which we are equipped, determine the specific nature of what we do, but the same spirit must be evident in all if we are to give an effective ministry today.

FRANCES WHITTIER EASTMAN
Boston, Massachusetts

These years have been both blessed and cursed. Blessed for the Fergusons by a lot of fun for four years, from 1941 to 1945, at the North Berwyn (Ill.) Congregational Church. Blessed, too, with the arrival in 1943 of Sharron Brown Ferguson, a brilliant lad, if I do say so.

With four good years behind us, we turned to a new field, becoming the apostle of visual aids for our denomination. Moving to New York City brought new fun and a new daughter, red-haired and chubby, called Betty after her mother, Elizabeth, who likewise is red-haired and chubby. Betty's now four. Her mother's older.

But these ten were cursed years too. War years throughout. And we who keep our noses buried in the church must ever be mindful that Christian-wise we've lost ground these years.

The old ways of doing things are not sufficient in the new age which is upon us. Nothing less than the latest and the best, coupled with deeper consecration, can help us win the millions outside the church all across America. And, as for the other lands, we must be wiser than serpents if we hope to make any impact on the world's thinking.

So the seminary must seize every opportunity to confront men's minds more forcefully and vividly. Certainly it is more than coincidental that for four hundred years following the invention of the printing press no new way of saying things to the mass of mankind evolved. Then in our time came four new means of communication—the phonograph, the motion picture, radio, and television.

The church and its leaders were the biggest single customers of the printing press, seized it avidly, helped it develop in its early days. I feel since these new media have come to the Kingdom for such a time as this, that the church will welcome them too. So I'm having fun, experimenting, producing both in Hollywood and in New York, distributing, plugging these new

tools. Stop by if you're in New York and let me show you what we're doing, or write if I can help. Meanwhile, best greetings and God's blessings from the four Fergusons to you all!

ALEXANDER B. FERGUSON
New York, New York

Our family is as it was in Seminary days, my wife, Linnea, and our children, Forrest and Karen, now approaching their teens. We went to St. Paul just after graduation in 1941. Our years there were replete with joy, chiefly derived from the pleasure of seeing the church take on vitality. In the midst of the war, fire destroyed part of the building, and we fought the battle of WPB for materials and rejoiced to see the church beautifully renovated. We were loath to leave Olivet Church in 1948 but felt the call to our present parish would be a good move. Besides, I have felt it is best to go when the people want you to stay.

First Church in Kokomo has a great record of community service with city-wide influence out of all proportion to its size. We are pleased to follow in a line of splendid men who have given the pulpit distinction. During 1950 the church has enjoyed greater growth than in any previous year of a long history. Hoosier friendliness and religious concern make the work of the ministry particularly rewarding.

I am convinced that the present-day minister is required to be all things to his church and people. In parish administration, preaching, religious education, pastoral service, counseling, scholarship, and personal life it is expected that he be a man of considerable parts. My chief concern is to be the pastor and friend of the people, and I am sure that it is this aspect of the minister's relationship that most surely binds families and persons to the church. More and more I regard the church as "the community for Christian living." The program of the local church should be geared to the family, and I believe that this emphasis "pays off" for both the church and the family.

Ever since C.T.S. became a part of the "federated faculties" arrangement I have been fearful lest the great contribution of the Seminary through the years in training men for the parish ministry be weakened. The all-round pastor with a care for people must be the goal of seminary training, and I am grateful that this is background for my ministry, enriched by my years at C.T.S.

MELVIN L. FRANK
Kokomo, Indiana

In our first ten years of post-Seminary training in the Christian ministry, we have served three parishes of widely different circumstances. After two years of internship in a small community, Anoka, Minnesota, we spent three years of hard labor in Mayflower Community Church, Minneapolis, to learn some of the challenges and opportunities of a large and rapidly growing suburban parish, while its regular minister was on leave of absence to the Air Force Chaplaincy. Now, in our fifth year with the Warren Avenue Congregational Church on Chicago's deteriorating West Side we are combining our efforts with those of the consecrated people of this fellowship to achieve a truly integrated church in a community which is growing increasingly mixed racially.

Ten years of attempting to preach and live the Gospel of Jesus Christ have made us more humble, deepened our convictions with regard to the power of the Gospel to change men and society, and increasingly thrilled and challenged us with the implications of our common Gospel for every area of life in our time.

Three darling daughters enliven our home and give us a real stake in the Christian community that is to come in the next generation.

JEANETTE HUNTINGTON KEISER
JULIAN J. KEISER
Chicago, Illinois

After seminary and marriage to Betty Herndon, we went to Rochester, Minnesota, where I was assistant minister of the Congregational church. Such an apprenticeship is of great value, and I recommend it as a "post-Seminary 'must.'" In 1943 we went to New York City, to serve a church of four hundred people in the largest city in the land. They were five wonderful years of a traditional but fruitful ministry. Here our first son, Eric, was born. Betty and I did graduate work at Union Theological Seminary and Columbia University. We especially enjoyed the theater, concerts, symphonies, etc., but in 1949 we decided

to meet the challenge of a "high potential" community in Webster Groves, Missouri, a suburb of St. Louis. We now have a fellowship of 120 people, are building an $80,000 first unit, and are happy in this pioneering field. Since we have been here, within one month's time, Betty received her M.A. in religious education from Eden Theological Seminary and our second son, Kirk, was born.

I have always believed in "a liberal interpretation of fundamental truth," and I believe in it even more in 1951. Add to this the zeal exemplified in the early church, and one has something real to give to people. The generation which has passed through two world conflicts and finds itself on the brink of another wants no "fear-complex" religion but a solid intelligent realistic faith. I have discovered, too, through much personal conflict that "doorbell pushing" is the basis of a real ministry. The day is over, indeed, when people come to the church—the church must go to people, unaffected, but on fire with a constant faith that "these things shall be."

EUGENE W. MEYER
Webster Groves, Missouri

After graduation we had three years at Walworth, Wisconsin, and then decided to return to England, but were fortunate to be treated to a month in California by a sister and her husband (whom I had not seen for seventeen years). The Walworth folk gave us a wonderful send-off, and after that New York and the "Rangitiki" in convoy. Invited to conduct services both Sundays. Safe arrival Liverpool October 17. Asked to fill a gap for some months in Lincolnshire. Regular work in Paulton, near Bristol; now in third year here at Newport, Monmouth, England. Nothing spectacular to report; considerable material progress (which often leaves much to be desired), but mainly steady plodding. Broadcast from Welsh Regional recently: reports encouraging. Inclined to miss U.S. freedom to initiate and experiment.

Full agreement with the majority that the Bible (especially great prophets and N.T.) is priority No. 1. Theology follows as a close second, but would urge a more leisurely (seminar) approach; Worship and Homiletics, it goes without saying, are vital for the Christian minister. After this there should be some freedom for the student, but he who stands at the threshold of his ministry will be well advised to walk with fear and trembling rather than with overconfidence. The average student will have respect for those who counsel; they know their job and may be trusted. Greetings to old friends.

THOMAS C. OLD
Newport, Monmouth, England

After C.T.S. graduation, Shirley and I drove east to Yale Divinity School for one year of study. While there I preached at Centerbrook, Connecticut. In June, 1942, I accepted a call to be the first pastor of the First Community Church in Evansville, Indiana. In September of that year we moved into a combination parsonage upstairs and church downstairs arrangement. The increase in membership in both church and family (Arthur, 1943, and Martin, 1946) required a move to a parsonage in the fall of 1946. In June of last year we dedicated the building of our new church sanctuary, but we still have many details to finish. The third unit of our building plan is a community hall—a future goal!

My experience in a new church, organized by laymen, has taught me that it is the people who build it. The minister must be a spark plug for the congregation: be a willing janitor, secretary, counselor. But most important is leadership in worship: he must deliver his best on Sunday morning in both the pulpit and the church school. We are wondering—is there another classmate still in his first parish job?

PHIL *and* SHIRLEY PALMER
Evansville, Indiana

They have been full, happy, busy years. In October, 1941, I married Harriet Dexter, whom I met in Chicago shortly before graduation. Three children keep our home an active place, Margaret, eight, Tommy, five, and Dorothy, two. In the spring a fourth will add to the activity of our home. My first pastorate at Farragut, Iowa, was cut short by the war. Three and one-half years as a chaplain in the Army, two of them in England, were followed by a refresher course at Harvard. Sum-

mer, 1946, found us in Colorado. Three and one-half years in the San Miguel Parish saw very hard work under pioneer conditions, but leaves good memories. The year's end has completed our first year at Flagler, Colorado, in many ways the best and most successful year of the ten.

The challenge of the Christian ministry grows for me each year. Christ is the world's one hope today. Whether Christianity becomes the savior of mankind in this crisis of our age or does business as usual while the world crumbles about us depends very largely upon the vision and consecration of its leaders. The ministry today needs men with abundant faith and hope and love. The seminary's task is to inspire men with the challenge of the gospel of Jesus Christ, girding them to meet the greatest opportunity the church has faced since the Protestant Reformation, or perhaps since the days of St. Paul.

PHILIP W. PENNINGTON

Flagler, Colorado

Following graduation I had two happy years in Oak Park as assistant to Dr. Albert B. Coe; followed by two as minister to servicemen in the Chicago area under the Chicago Congregational Union. Then came two and a half years in the Army, during which time I married Harriett Elaine Thompson, who, at that time, was serving in the WAVES (since she outranked me, it wasn't long before we had arranged for her discharge!). Since the fall of 1946 we have been serving the church here in Wilton, Connecticut, and have enjoyed every minute of it. "Marvie" Halverson was my immediate predecessor and did a grand job. It is a great church and a wonderful community. Last May, after three years of study, I received the S.T.M. degree from Union Theological Seminary, thus putting the final touches on the theological orientation which I had received from Wilhelm Pauck. We now have a debt-free church and are busy preparing for the celebration of our two hundred and twenty-fifth anniversary in June.

As to my ideas on how our theological seminaries could better prepare men for the ministry in this day and age I can only say that I am heartily in accord with the changes that have been taking place at C.T.S. during the last ten years (I do read the REGISTER!) and believe that the more rigorous method of selecting students, the insistence upon a "common core" curriculum, and the closer integration of the various faculties and fields of study will do much to improve the quality of those entering upon the task of serving the Christian church today. Having said this, I must also say that I am grateful for the theological education which I did receive at C.T.S. ten years ago and proud to be able to claim C.T.S. as my theological alma mater.

ALBERT C. RONANDER

Wilton, Connecticut

I am no longer serving as the pastor of any church but am working for RCA as a television technician. Since leaving the Seminary I served churches in Elkhorn, Wisconsin; Stanton, Nebraska; Algonquin, Illinois; and Island Lake, Illinois. Lucille and I have a daughter, Marguerite, who was six last July, and a son, Jonathan, who was three last May. Our present mailing address is Route 2, McHenry, Illinois.

EDWIN W. STILL

McHenry, Illinois

Since leaving Chicago in 1941, Helen and I have spent four years in the East and six in the West. The four were in New Haven and Woodmont, Connecticut, taking a doctorate at Yale and serving as minister of the Woodmont Union Chapel. The six have been in Claremont, California, teaching in the Department of Religion at Pomona College. Two children have been born en route: Susan (1943) and Carl (1947).

It seems to me that ministers are needed in today's world who can match with faith the doubts and despair of the hour and who, through the communicating of that faith, can lead men to a wholehearted commitment to the ever living God and his way of love. This means men who have learned more to believe than to speculate, more to evangelize than to organize, more to exact than to soothe, more to inspire than to entertain. It means men of conviction, earnestness, and fervor for whom Christian service is not so much a vocation as

a passion and who thus set their goals more in qualitative than in quantitative terms. It means men of single-mindedness of purpose who find the effective communication of the Christian gospel the only reason for being "all things to all men." It means men who not only talk about God but trust him—and in that trust have found the cleansing of their motives and the renewal of their strength. Such men are needed for the ministry today—even as they have been needed in every age.

Claremont, California JOHN R. VON ROHR

Jean Starr Williams accompanied her husband, Palmer, into the church ministry at both National City and Orinda, California. While Palmer was in the Navy chaplaincy, Jean and new son, Robbie, kept home fires burning. Careful thought led the Williamses to leave the professional ministry, and Jean began learning it takes more tact and initiative to be a lay leader than a minister's wife, particularly if one has been a minister's wife! Now she is happily married to a probation officer whose ministry is different but vital. Robbie is in kindergarten this year, and his parents busy themselves with home work, church work, and work, all aspects of building the Christian community, no doubt? Jean is superintendent of the Junior Department and director of an adult drama workshop. Palmer is starting his second year as chairman of the Board of Deacons, besides teaching in the Junior High Department and singing in the choir. Robbie loves school and is the image of his father.

Ministry demanded in 1951 of graduates of theological seminaries? The more wisely practical and sincerely spiritual the better.

Long Beach, California JEAN S. WILLIAMS

ALUMNI NOTES

Compiled by DAN *and* EULALIA WILLIAMS

1950. *Yoshio Fukuyama* and *Toshiko Kawata* were married December 29, 1950. Yoshio is continuing his studies for the Ph.D. degree.

1950. *Cynthia Rice McCrae* and her husband *Ian* are now at 634 South Normandie, Los Angeles, California, where Ian has begun his work in the Wilshire Christian Church.

1949. *Dennis Bennett* has moved from Paradise Hills Church in San Diego to become associate minister of the First Church in that city.

1948. *Chih-kun P'ang* is now in Peking serving the largest Congregational church there. He writes, "My church has been growing on every side since my return," and he expresses his hope that the traditional friendship of China and the United States will continue forever.

1948. *Eugene* and *Marjorie Schneider*'s son Tobin Eugene was born on December 9, 1950, in Council Bluffs, Iowa.

1947. *Rikki Brown*'s Christmas letter says that he is busy with many activities, including attendance at the International Cub Scout Conference in Edinburgh as a leader. He has to watch his health somewhat but is carrying forward his work in the church.

1947. *William N. Lovell* was installed as Presbyterian University Pastor at the University of Chicago at a special service held in McWilliams Memorial Chapel, First Presbyterian Church, January 21, 1951.

1947. *Jo Bob Meyners* has come from his assistantship in the Church of All Nations, San Francisco, to the staff of the Union Church in Hinsdale, Illinois.

1946. *John Felible* is minister of the Second Church of Grand Rapids, which dedicated its new church building in April, 1950.

1946. *Allen Irwin* was called to the Navy from his pastorate of the First Congregational Church of Carpentersville, Illinois, in August, and is now on active duty in Japan and Korea.

1945. *Vi Bjornberg Tupper*'s second child, a daughter, was born October 11. Mrs. Tupper is D.R.E. at the Dayton Avenue Presbyterian Church in St. Paul, Minnesota.

1945. *Michizo Uratani* writes from his work in the Omi Brotherhood in Japan: "I am very busy every day, including seventeen periods of class teaching weekly, the weekly meetings of the Educational Committee of the Omi Brotherhood, and church work. I am also called upon to speak to P.T.A.'s of other schools and to other groups." With his letter he has inclosed pictures of himself with his congregation, the school group, and a completely winning picture of his eighteen-month-old son Shinsaku. Address: Omi Hachiman, Japan.

1944. *Fred* and *Florence Hutslar* are accepting a call to the Paradise Hills Church in San Francisco. Address: 2441 Seabreeze Avenue.

1944. *Charles* and *Kittu Riddle*, on furlough from their missionary work in China and India, are now in Boulder, Colorado, where Charles is working on his M.A. in education at the university. Address: 964 Grant Place, Boulder.

1944. *Mas Wakai* has been serving as moderator of the Island of Hawaii Association of Congregational Churches. The new son, Allen, was born October 26, 1950. Address: Honomu, Hawaii, T.H.

1943. From the *Mitsuo Aokis*, now at Union Seminary where Mit is continuing his theological studies, comes word of a cheery Christmas and much excitement for the parents and for Galen, five, and Sophie Ann, three. The Alumni editor had a happy visit and reunion with the Aokis and with *Ruth Sprague*, '44, during a recent visit to New York. Ruth is doing advanced work in religious education at Union and Columbia.

1943. *Gordon* and *Betty Baker* report that their church in Shafter, California, is the one liberal church among twenty. Ground was broken for the new building on August 20. On

the same date T. Rutledge Beale was a guest of the Bakers and baptized their daughter Kathryn.

1943. An "Heir Express" notice from *Charles* and *Evelyn Broadbent* brings word of the arrival, January 11, of Jeanne Ruth.

1941. The editor believes that many will find help in these characteristically sturdy words from *Seido* and *Flora Ogawa*'s Christmas letter. "We keep plugging and feel that the passing of days witnesses a gradual, if not spectacular, strengthening of the total life of the church. We note with humble gratitude that in many different circumstances of life God provides those challenges and satisfactions which make life worth living." We also congratulate the Ogawas on their new son, Everett Benjamin, named for a college teacher of Seido's and for Dr. Benjamin W. Robinson.

1940. *Larry* and *Paula Upton* are now stationed at Hamilton Air Force Base in California. Larry is one of four Protestant chaplains on the base. Address: PO Box No. 6, Hamilton.

1937. *George W. Marshfield*, who has been since 1947 minister to Unitarian and Universalist students at the University of Minnesota, began his new work as minister of the Unitarian Church of Ottawa, Canada, on December 1. Laurel Gay, adopted by George and Anne (Ward), was twenty months old on December 8. Address: 77 Billings Street, Ottawa, Ontario, Canada.

1937. The *Albert Rasmussens*' daughter, Terrill Ann, was born April 3, 1950, in Rochester, New York.

1936. *Frederic Groetsema* has an article in *Church Management* (January, 1951) entitled "The Sermon and How It Grew."

1936. *Philip Widenhouse* is the new general secretary of the American Missionary Association. *Advance* for November, 1950, carried a biographical sketch of Phil and an account of the dinner given to welcome him to his new post in New York City on September 18.

1935. *Lee Jacobs* is in the thirteenth year of his ministry in Fort Dodge, Iowa. He continues to give numerous addresses on "family life," which has been his chief subject of specialization for several years.

1935. *Ralph Lewis* has returned to his work in the Education Service Center in Munich after a trip to the United States. Ralph is a member of a staff which includes nineteen Germans. The activities of the Center are these: (1) providing German teachers with the literature and services of a professional library on education; (2) supplying teaching aids to those schools which do not have them; (3) sponsoring discussion groups, lectures, exhibitions, workshops; and (4) organizing educational projects such as citizens' committees on education, and parent-teacher's associations. Address: 6 Sophienstrasse, Munich.

1934. *Roger Hazelton* was installed as Abbot Professor of Christian Theology in the Andover Newton Theological School on January 31. The service at which Roger assumed the responsibilities of this historic and distinguished chair was held in the First Church of Newton, in Newton Centre, Massachusetts.

1934. *Ted Stoerker* has moved to Lynnhurst, Minnesota.

1933. *Clyde Wilcox* has written a New Year's prayer hymn sung to the tune of *Finlandia*. The choir of the First Church, St. Johns, Michigan, sang the hymn at the New Year's service.

1931. *Milton Maxwell* read a paper on alcoholism at the Seattle meeting of the Pacific Sociological Society in April, 1950, and published an article in the September issue of Yale's *Quarterly Journal on Studies of Alcohol* on "The Washingtonians," a movement of the 1840's which had some similarities with Alcoholics Anonymous.

1930. *John Mayne* is now national director of organization for "Protestants and Other Americans United." Address: 1633 Massachusetts Avenue, N.W., Washington, D.C.

1930. *Ezra* and *Jessamine Young* sent a charming Christmas letter from Istanbul, telling of their work and their children, Maja, two and a half, and Gunter, ten, "adopted in Germany this past summer." Their address: 23 Alemdar Caddesi, Istanbul, Turkey.

1928. *Howard Stone Anderson* is serving on the board of trustees of Howard University and on the Board of Home Missions of the Congregational churches. He has filled preaching engagements in Hampton Institute and Middlebury College and in Lent exchanged for five mid-week services with the pastor at Old First Church, Springfield. Mrs. Anderson was chairman of the nominating committee of the General Council.

1928. *Robert* and *Ingeborg Jones* have a daughter, Diana May, born November 9, 1950. Address: 4433 Harrison Street, N.W., Washington, D.C.

1927. *Silas Meckel* has left the Mayflower Church, Minneapolis, to enter the Air Force Chaplaincy.

1923. *Richard Keithahn* wrote in November that he was recovering from an operation in a hospital in India. "I am getting on very well and having a glorious vacation with my friends through my books and letters."

1905. *John Gordon*'s two weekly quarter-hour radio broadcasts over Station WROK in Rockford, Illinois, are continuing in popularity and effectiveness. His talks deal with everyday human problems.

1902. *Fred Roys Bush*, whose father, Frederick Willard Bush, graduated from the Seminary in 1871, is now living at 161 Paul Road, Rochester 11, New York. Mr. Bush was forced to retire from the active ministry in 1934 because of ill-health. He served an interim pastorate in Kirwin, Kansas, during 1936 and 1937.

In Memoriam

1891. *Rev. Lucian E. Osgood*, who had served for forty years as a Congregational minister in Wisconsin churches, died at Waukesha, Wisconsin, on October 18, 1950, nine days before his eighty-eighth birthday. He was born in Ivanhoe, Illinois. After graduating from the Seminary he began his first pastorate at Union Grove, Wisconsin. His personal interest in the children of the congregation and the joy he took in the music of the church are especially remembered by those who knew his work. He is survived by his wife, Mae, who is now living in Waukesha; a daughter, Mrs. Ira P. Denning of Arlington, Virginia; and two sons, Wayland and Carroll.

1895. *Rev. Hans A. Brooks* died on December 26, 1950, at Clintonville, Wisconsin. Mr. Brooks was born December 3, 1870, in Denmark and came to the United States at the age of ten. After graduating from the Seminary he held his first pastorate at Danway, Illinois. He served congregations in Iowa and then moved to Wisconsin. He had lived with his family in Clintonville for many years. He was also pastor for a time of the Gleason and Beloit Congregational churches. In 1947 Mr. Brooks and his wife, Ovidia, celebrated their golden wedding anniversary. He is survived by his widow, four daughters, two brothers, and two grandchildren.

BOOK REVIEWS

Eschatology and Ethics in the Teaching of Jesus

Rev. ed. By Amos Niven Wilder. Harper, 1950. 223 pp. $2.50.

For almost sixty years the eschatological aspect of the teachings of Jesus has been a specific and increasingly important concern of New Testament scholarship.

The first edition of Professor Wilder's study (1939) was a substantial contribution to this discussion, which had assumed an international character. More emphatically and successfully than many other scholars, Wilder stressed the inseparable interrelatedness between eschatology and ethics in the teachings of Jesus and the problem of Jesus' own view of his mission and person. In Part I, Wilder examined the data and came to the conclusion that in Jesus' teaching the eschatological "sanction" for ethics, although formal and indispensable, is not the essential one. The essential sanctions are the nature of God, the prestige of Scripture, the authority and example of Jesus. (The last of these three specifications, it seems to me, severely limits the usefulness of the distinction between formal and essential, even though it may be more helpful than the time-honored distinction between "shell and kernel.") In Part II the author worked out the characteristic features ("differentia") of the new ethic of Jesus. Within this line of procedure the author carried on a critical and constructive discussion with the representative works of American and European scholarship, through the late thirties.

These major interests and theses of the first edition remain central in the revised edition (1950), which marks a further notable advance in scholarly discussion. Important literature which had appeared in the meantime is taken into account, chiefly in additional footnotes. In a new concluding chapter (xii) the author tackles the necessary task, with suggestive and notable results, of relating his findings to the issues of twentieth-century life and thought.

The revised edition presents a careful and penetrating study of the meaning and significance of the teachings of Jesus and of the Synoptic Gospels. One may also gain an insight into the differences and similarities in presuppositions, interests, and aims of the chief schools of current interpretation of the Gospels. In the appreciation of his fellow-scholars the author is unfailingly sympathetic and discriminating. The constant references of this kind, far from cluttering up the pages or from blurring the line of exposition and argument, enhance readability, tighten the logic of the argument (perhaps too tightly at times), and bring home the continuing significance of the subject matter for the ongoing life and thought of the Christian church and of all men.

Without discounting the relevant works of C. H. Dodd, Paul Minear, Oscar Cullmann, and of a few other scholars, it may be said that Wilder's contribution is in the English language the best available, all-round introduction to an important subject.

Paul Schubert

New Haven, Connecticut

Christian Belief

By Alex R. Vidler. Scribner's, 1950. 120 pp. $2.25.

Several things about this small book will predispose the reader in its favor. Forthrightly and without apology, as its title announces, it deals with Christian belief. Exposition and interpretation of Christian doctrine predominate over argument and justification. It is addressed to laymen such as are to be found in a university community, having in fact originally been a course of public lectures at the University of Cambridge. Were its author anonymous, the reader would not guess that he was an Englishman or an Anglican. Finally, the Student Christian Movement originally published the book. That always means something stimulating.

So the reader will not be unprepared for certain emphases. The question, "What is God

like?" precedes the question, "Does God exist?" God is personal in the sense that he can communicate with us and we can respond to him. There is no inescapable argument for God, no intellectually compelling or demonstrative belief. The best the theologian can do is to show that it is not unreasonable to make the venture of faith in Christ. The Holy Spirit is God at work in the world today, primarily sustaining life in community, illuminating, unifying, and transforming that fellowship and producing the fruits of the Spirit. The church is a subordinate object of Christian belief; indeed, the Holy Spirit operates also outside the church. "All that draws men together in their families, all that moves them to work together in industry and trade, in the social services, in schools and universities, is the hidden work of the Holy Spirit."

Sin is that egocentricity which inclines us to make ourselves the center of the world and to judge everything with reference to our own interests. But forgiveness, not sin, is the last word. Immortality of the soul, if it means that there is a part of every man that is immortal, is not a Christian doctrine. On the other hand, eternal life is not only a hope or a promise of a future state; it is here and now, awaiting men's faith.

This is a compact handbook for the thoughtful study group in church or college which deeply desires to inquire "whether there is a living God, a Lord Christ, a Holy Spirit who can still speak to men and stir and invigorate them."

A. C. McGIFFERT, JR.

THE ILLUSION OF IMMORTALITY

By Corliss Lamont. Philosophical Library, 1950. 316 pp. $3.95.

"If we are right in calling immortality an illusion," says the author, thereby indicating that his conclusion is not a dogmatic one. Belief or disbelief in immortality lies outside the realm of proof by scientific method, since no empirical evidence is obtainable. Nevertheless, he marshals a vast amount of argument against the probability of personal survival: a monistic interpretation of the body-soul relationship, the verdict of science, pictures of heaven which convict believers of failure to be faithful to their ignorance, and the motivations of wish-fulfilment. So much of this initial iconoclasm is justified. He is also familiar with the writings of modernist theologians like W. A. Brown, John Baillie, and Georgia Harkness and with philosophers like A. E. Taylor and Hocking. He is himself a notable contributor to philosophical speculation. To show that disbelief in immortality does not produce moral paralysis, he lists famous men who have been "good" without benefit of the belief. To be sure, this has nothing to do with the validity of the belief, but it is a comfort to social agnostics like himself.

Perhaps it is his neglect of men like Kroner and Niebuhr that accounts for his failure to consider the significance of myth and in particular of the Christian myths or pictures of heaven. His version of reason takes little account of the function of the imagination or of the relation of art to religion. Yet he is not wholly insensitive to the appeal and function of myth, for he would allow the use of the familiar expression, "May he rest in peace," even though it is scientifically unjustified.

Encased as he is in the scientific approach to the problem, he does not feel the pressures which have prompted Christian theologians to include this faith in their total philosophy of life. He gives little weight to such experience as the enrichment of life which Christian faith imparts, the significance of people for each other which Christian faith enhances, and those haunting experiences of timelessness, not to mention that personal relationship to God, which he rejects as a concomitant illusion.

Dean Fenn of Harvard once said that an idea is known by the company it keeps. So Dr. Lamont's belief in mortality fits in with his philosophy of humanism which he has expounded in another volume. Similarly Christian philosophies of life are of a piece, of another and opposite piece from his. It is here that the issue is really drawn.

A. C. McGIFFERT, JR.

A LIFE OF JESUS

By Edgar J. Goodspeed. Harper, 1950. 228 pp. $3.00.

We may be grateful that Professor Goodspeed has included the writing of a life of Jesus among the various projects that have occupied

his years of partial retirement. That he finds it possible to do so, in distinction from many New Testament scholars today, is related to his views of the Gospels. In *An Introduction to the New Testament* (1937) and in the present volume he expresses his general confidence in the view, specially supported in statements of Papias, that we can find Peter's witness in a prominent degree behind Mark, and Matthew's behind an oral gospel used in Matthew and Luke. While Goodspeed finds it possible to agree with such form-critics as R. H. Lightfoot on particular points, he really does not share their more or less skeptical views with regard to the Synoptic Gospels generally.

Thus this writer has, on the whole, a mediating position. He recognizes that later church conditions modified the tradition about Jesus. Thus the Resurrection narratives of Luke and John are subordinated to those of Paul and Mark-Matthew. But, on the other hand, the birth of Jesus at Bethlehem is acquiesced in, as is Jesus' institution of the Lord's Supper as a rite to be repeated, as well as Jesus' interpretation of himself as Messiah and Suffering Servant together with words and actions indicative of the messiahship such as the Parable of the Vineyard and the Triumphal Entry.

On the basis of this perhaps excessive confidence in the records, Goodspeed writes a beautifully clear and moving story. His extraordinary gifts of style and lucidity, his skill in selection and order, the use of his own forceful translation, the telling recourse to illuminating background and points of exegesis which testify to his mastery of the relevant scholarship —all these add up to a distinguished work. The positive impact of the book appears especially in the repeated emphasis on Jesus' devotion to human need, especially among the neglected, and on the love of God in him which welled over into this devotion, all constituting that in Jesus which led his followers later to see in him the revelation of God.

AMOS N. WILDER

THE JESUS OF HISTORY

By T. R. Glover. Harper, 1950. 188 pp. $2.00.

This is a new reprint of a classic first published in 1917. It has been one of the more influential studies of Jesus of the last generation and deserves still to be read. Glover was a historian of the old school with an encyclopedic mind and a literary style of great richness, and he was also a great Christian. This book is no doubt dated in many ways. Glover centers on Jesus' teaching about God rather than on the Kingdom of God. But two chapters are specially noteworthy. In "Childhood and Youth" the author carries out an absorbing recovery of the "silent years" through examination of the autobiographical evidence in Jesus' parables and teaching. And in "The Man and His Mind" and elsewhere we have an evocation of the man of Nazareth on the human plane which with all risks of modernization makes him live. Throughout the book Glover brings in his extensive knowledge of the Roman world and its writers in an instructive way.

AMOS N. WILDER

THIS LITTLE WHILE

By John W. Lynch. With paintings by Marguerite S. Crockett. Macmillan, 1950. 93 pp. $3.00.

This is a poetic rendering of the life of Christ in blank verse. A number of scenes are presented, beginning with the Annunciation and concluding with Resurrection scenes, but the Last Supper and the Crucifixion are dealt with at more length. The title suggests the "little while" that Christ is with his disciples, and the "little while" between his parting and return, and yet again the "little while" of the suffering of Christ and his followers before they enter into their glory. The quality of the poetry seems to this reader to vary considerably. Little of it if any is commonplace, but much of it fails of effectiveness through being overstrained. On the other hand, there are passages of real power, especially in the narrative of the Passion.

AMOS N. WILDER

CHRISTIANITY AND SOCIETY

By Nels F. S. Ferré. Harper, 1950. 280 pp. $3.75.

Nels Ferré has assigned himself a lifework of theological analysis of which there are to be

three major divisions. *Christianity and Society* is Volume III of *Reason and the Christian Faith*, which, in turn, is Part I of the proposed series.

This present volume is "a discussion of the total bearing of the Christian faith on social solutions" rather than "a study of the specific methods or of the concrete choices of social action." For the most part, Ferré's propositions are within the framework of historical Protestant Christianity. At times he deviates sharply and gives unique interpretations. He takes the position that "Christianity is centrally a religion of revelation" and that "Christianity is more than society." In Christian faith the Absolute appears as Agape, the Creator, Redeemer, Worker, and Companion. This involves "the perfectibility of historic relations both on earth and beyond death." But man has "freedom"—a freedom which is social as well as individualistic.

According to Ferré, the only way in which progress may be achieved is through the fulfilment of God's eternal purpose, both in history and in eternity; God must be seen as "the prime mover, director, and controller of human history." The question then arises. How does man fit into this picture? How can he know what God's eternal purpose is? Ferré makes the point that this can only be known in its more general form, because, if God revealed the specific procedures for every step along the way, he would destroy the freedom of human beings, and this would be a contradiction to God's entire plan for man. The author points out that Agape is fully definite, however, but that it is not specific; "its content is fixed while its form is fluid. It describes general attitudes and relationships without straitjacketing them" (p. 24). The only way, then, in which a man can operate is that he himself can come to take "complete good will" with reference to his own role in God's plan and with reference to his relationship to his neighbors.

A basic question with Ferré is that of the characteristics of the distinctive Christian dimensions of social action. He says that the basic difference is that Christian social action is directed by the Holy Spirit and that naturalistic social action may be only according to the spirit of God. He makes a distinction between the directness of the Holy Spirit and the spirit of God. The Holy Spirit puts one on a higher level and demands special sensitivities in communication. At this point Ferré cannot indicate definitely how this communication takes place. Neither can anyone else. It is closely related to what we have known in history as the moments of clarification in inspiration. If one is willing to devote himself completely to the cause of Christ, he may be able to understand the way in which he should go. Ferré seeks to give some content to the statement of this special nature of Christian social action. For him "the personal dimension is the most basic of all man's relationships whether to God or to man." In taking on the "common problems of life both for God's sake and for his neighbor's, the Christian may move toward full fellowship with God. Man thus relates himself to God's purposes in history." The author discusses the three concrete topics of war, property, and education as illustrations of the application of Christian faith to present-day problems. No brief review can do justice to this volume.

S. C. KINCHELOE

THE CLUE TO CHRISTIAN EDUCATION

By Randolph Crump Miller. Scribner's, 1950. 211 pp. $2.75.

Dr. Miller believes that he has a new point of view which is the clue to Christian education. "Theology in the background; faith and grace in the foreground might well be the slogan for the new point of view." As I understand it, he arrives at his position somewhat as follows.

The goal of all education is to learn truth. In Christianity there is a fundamental truth about God, about man and his relations to God, and about God's relation to man in the community of men. The focus and theme of Christian education is therefore "the truth about God in relation to man."

But this truth is learned through *relationship* rather than primarily through intellectual manipulation of dogma. A person's religious integration does not come primarily from his idea of God. It comes from his personal relationship with God. However, Miller also says that we are to use theology as the basic

tool for bringing learners into the right relationship with God in the fellowship of the church.

It would seem then that theology, as well as God, is the Given. We start from the theology of our church and then ask ourselves how the learner may "experience the *realities* underlying these concepts." The curriculum is this experiencing. The curriculum is not primarily factual content or theology.

Thus it is clear that Miller has tried to bring together three basic principles. Every educational program must come to terms with these. The first determiner of program construction is the discovery that every society has partly hidden presuppositions, attitudes, and views about life (world view and feeling tone) within which all its life operates—including its educational processes. The thought that we each individually formulate these all by and for ourselves is an illusion and a false educational assumption. This view in anthropology and the sociology of knowledge finds related expression in other fields. Psychology is now much interested in the hypothesis that our perceptual organization of our world is the gatekeeper to learning and action. Religious circles respond to a time of disorientation with concern for theological thinking. Is this concern and necessary factor in a program of Christian education adequately dealt with in this book? I believe that the answer is "No." There is not adequate emphasis upon theologizing. We cannot—except in a controlled social situation—avoid the process of examining and forming philosophies and theologies at all levels. This assertion, I believe, has been made by all modern religious educators beginning with Coe. We cannot accept some historic formulation and let it remain as the hidden determiner of what we are to do and to believe. Further, we have conflicts and evidences peculiar to our times.

A second factor with which any program of religious education must come to terms is the experience theory of education. Ever since Dewey, educators have tended to hold that it is experience which intermeshes our basic motivations, ideas, and action—because it is the whole person which is operating in an experience. Psychotherapy gives further evidence that our personality is organized by clusters of experiences which have a distinctive shape and dynamic. The viewpoint presented in the book clearly accepts such a theory. "The battleground of religious living is the area of faith rather than belief, of experience rather than dogma, of grace and forgiveness rather than creeds." For Miller, worship is the experience-centered method par excellence. The worshiping congregation, the Lord's Supper, the hymns and prayers of the church, are the surest means of grace. Personal relationships and social action are important, but one gets the impression that they are considered as more derivative than originating.

The third basis of modern educational theory might be called "the developmental view." Both the approach and the practical suggestions of the book get across this viewpoint to the reader. The "developmentalism," however, is held within the general approach. Rather than asking, "What is optimum development for a child of this age?" the book asks, "How much of the reality underlying our truth about God in relation to man can the child of this age grasp through experience?" The adult concept must be translated into terms of the experiences and limitations of each age group, into relevance to the daily living of these particular children. For instance, we must first see the relevance of the atonement to our own lives, then to the experience and capacities of children of different ages. We must put to ourselves the question, "How lead from the child's growing edge to the deeper meanings and appreciations of the atonement?"

Perhaps this is enough to show that the book is provocative and important and points to practical outcomes. It is to be regretted that the book (and the curriculum which the Episcopal church is now so vigorously getting under way) finally seems to fall back in the area of Christian behavior upon the Ligon approach rather than upon the new "personalism" which is emerging in so many contemporary theologies, psychotherapies, and educational and political philosophies (excepting totalitarian ones).

ROSS SNYDER

PASTORAL COUNSELING

By Carroll A. Wise. Harper, 1951. 231 pp. $2.75.

The church creates an expectancy within those whom it serves. Its members expect an *experience* of salvation, not just to hear someone talk about it. They want to be saved from the internal dangers and threats to their existence as persons. A proper interpretation and practice of pastoral counseling enable the minister to meet this expectancy.

Some act as if the task of the minister is primarily that of persuading groups of people to do what they would otherwise not do. Rather it is to help persons "work through" the actual processes and realities of their *own* life until they come into a deeper insight into the laws of God and the realities of human life. This insight is not so much intellectual formulations as a total personal awareness of the processes in *experience* which determine their destiny as persons, at least so far as this life is concerned.

In insight the individual feels himself in possession of deep, powerful inner processes which are not of his own making but clearly part of him. This experience makes him humble (accepting himself as he is without either feeling superior or inferior about himself). Both pastor and church member can have confidence that there are curative, creative, and redemptive forces within man which are God-given. These forces are to be stimulated and brought to the surface through relationships with other persons. For instance, the capacity of the human mind to see into and understand itself and its motives, once it is placed in a secure and understanding relationship with another, is one of the gifts of the grace of God to mankind.

The crux of the counseling act is therefore the person-to-person relationship which exists. It follows that the counselor's basic religious attitude toward persons is more central than his counseling technique or theory. These basic attitudes are the main *religious* resource in counseling rather than theological formulations or use of religious forms. God, love, forgiveness, religion, are inherent in the relationship rather than something talked about or added to a secular counseling process.

This partial summary indicates something of the insight into personality and religion which Carroll Wise has brought together out of years of pastoral counseling and teaching. Every minister who reads it will be clearer about his performance of all his ministerial functions. As a book review for a group of ministers, it would lead to a lively and profitable discussion.

ROSS SNYDER

THE CHURCH AND CONTEMPORARY CHANGE

By G. Bromley Oxnam. Macmillan, 1950. 132 pp. $2.50.

Those familiar with the writings and addresses of Bishop Oxnam will recognize the pattern of the presentation in *The Church and Contemporary Change*. Nevertheless, the reader must be impressed by the urgency and genuine prophetic compulsion from which Oxnam writes. Here is much new material, drawn from church conferences, devoted to the fundamental issues of our times—issues whose solution determines the true strength of the church in this generation. The author has been so intimately involved with the formulations (Detroit Conference on Church and Economic Life; World Council of Churches at Amsterdam; etc.) that he can use these historic and profound judgments with double justification.

The analysis of communism versus Christianity, though made in many other places, cannot be made too frequently or extensively. There are still millions of church people unfamiliar with the realities. The chapter on Catholicism and Protestantism, "Religious Liberty and the Changing World," permits the facts to speak for themselves. There is substantial supporting material for those dealing with this problem. The tense issue of the welfare state and Christian community is also ably handled. The author concludes with an appeal for a "Christian Strategy in the Light of the World Crisis." This is not so much a blueprint as a beacon. That may be said to characterize the book as a whole.

VICTOR OBENHAUS

PATROLOGY

Vol. I: The Beginnings of Patristic Literature. By Johannes Quasten. Newman Press, 1950. 350 pp. $5.00.

Other patrologies in English are translations, but this is the "first of a new Patrology that strives to place at the disposal of the English-reading public a solid introduction to Early Christian literature." The compiler is professor of ancient church history and Christian archeology in the Catholic University of America. In 1946 he began editing (with Joseph C. Plumpe) a new series of the works of the Fathers entitled "Ancient Christian Writers," of which eleven volumes have appeared. The *Patrology* is invaluable to one who wishes to find his way around in the literature about the Fathers. Prefacing each document or collection of documents is a section noting "editions and translations" and "studies." In addition, there are the usual discussions as to date and place of composition and authorship, with liberal quotations from many of the documents. The collection begins with the Apostles' Creed and ends with Irenaeus. I must disagree with the statement that "the Epistle of St. Clement is also of supreme importance for another point of dogma, the primacy of the Roman Church, of which it furnishes unequivocal proof," but I do agree with the next sentence: "That it contains no categorical assertion of the primacy of the Roman See is undeniable" (p. 46). Of course the words of Ignatius concerning the Roman church are quoted (the comment concerning "primacy of Rome" may be misleading). On the other hand, Dr. Goodspeed's emphasis upon the *Doctrina* is not noted, though the Bibliography mentions his edition of *The Apostolic Fathers*. Nevertheless, scholars and ministers will accord a warm welcome to this *Patrology* and will look forward to the appearance of succeeding volumes.

MERVIN M. DEEMS

FROM CONSTANTINE TO JULIAN

By Hans Lietzmann. Translated by Bertram Lee Woolf. Scribner's, 1950. 340 pp. $5.50.

Volume III of Lietzmann's *History of the Early Church* begins essentially with the reorganization and rehabilitation of the Roman Empire under Diocletian and ends with the death of Julian. This means that the tangled skein of Christian thinking and activity revolving around the Arian-Athanasian dispute receives major attention. Professor Lietzmann painstakingly delineates the story from council to council, clarifying the views of Athanasius and others and showing how the emperors interfered with and increasingly controlled ecclesiastical affairs. Two of the most helpful chapters deal with the spirit of the age of Constantine and of the period following the first Christian emperor. A chapter on worship, including research into the origin of Epiphany and Christmas, brings to a close this history of the early church. This is no philosophy of history; indeed, one senses the danger of losing the running story as the details surrounding important individuals and councils accumulate. But, if it is not history on the grand scale, it is no less meticulous and fundamental research in a formative period of Christianity.

MERVIN M. DEEMS

"ANCIENT CHRISTIAN WRITERS," NO. 11

St. Gregory the Great, "Pastoral Care." Translated and Annotated by Henry Davis, S.J. Newman Press, 1950. 281 pp. $3.00.

The "Ancient Christian Writers" continues its invigorating series of the works of the Fathers by this translation of Gregory's *Book of Pastoral Rule*. Completed at the very beginning of his pontificate, Gregory emphasizes the difficulties of the pastoral office. Indeed, the "rule of souls" is the "art of arts." Perhaps some doorway in every seminary might have Gregory's appropriate words written over it: "With what rashness, then, would the pastoral office be undertaken by the unfit, seeing that the government of souls is the art of arts." That the Pope knew what he was talking about is evident especially in Book III, where he offers advice on how to teach and admonish. Here we see a true bishop at work, one who preached, advised, admonished, taught, and counseled. In chapter 28 more space is given, for example, to admonishing those who have *not* had the experience of sins of the flesh than those who have.

This is a book for pastors. Its influence in the Middle Ages was profound. It is again available in this attractively printed and well-annotated edition.

MERVIN M. DEEMS

ANOINTED TO PREACH

By Clovis G. Chappell. Abingdon-Cokesbury, 1951. 124 pp. $1.50.

This little book, intended to give guidance to effective forceful preaching, is written out of long and successful experience in the active pastorate by a leading minister of the Methodist church. There are lots of things it leaves out, but what it contains is sparkling and helpful.

I plan to send my copy to a young minister whom I know, and so I have underlined it freely to bring out its epigrammatic quality and recurrent bits of humor and salty wisdom which add greatly to the value of the book and without which it might so easily have become pedestrian and trite—as some sermons do! As I turn the pages after having read the book, I am surprised and delighted to see how much of the text is underlined. For me the high points were the "Dry Bones" on page 46 and the "Evergreen Tree" on page 123.

I shall say to the young man who gets this book: "If an experienced, successful, and enthusiastic builder of sermons invited you into his workshop to show you how he operated his assembly line and produced a product which could drive off under its own power, you'd do well to accept his invitation." Dr. Chappell has done just that in his stimulating and encouraging little book. Instead of being superannuated, a man like this ought to be rejuvenated and set to work teaching homiletics for at least sixty-five years to come!

ALBERT W. PALMER

Altadena, California

ON THIS ROCK: AN APPEAL FOR CHRISTIAN UNITY

By G. Bromley Oxnam. Harper, 1951. 117 pp. $1.50.

These lectures by one of the co-presidents of the World Council of Churches explore three areas of pragmatic difficulty in the achievement of the Christian unity for which the book pleads. While not expecting easy solutions, Bishop Oxnam admits his impatience with obstructions that stem from subordinate issues. A more daring action on the basis of our oneness in the Lordship of Christ, the Rock, might bring us another perspective upon the subordinate issues. In his second chapter the author indicates why economic differences between various parts of Christendom may prove the most stubborn of all the obstacles to Christian unity.

In discussing the issue of a unity including Roman Catholicism, Bishop Oxnam dismisses the idea that there has been any modification in the authoritarianism of the Roman hierarchy. Since compromise with the authoritarian minds is impossible, only the most long-range process toward unification can be expected. This is not to deny the presence of free minds within the Roman church, but Bishop Oxnam asserts that they have had, to date, no influence upon the mind of the hierarchy.

In a closing chapter the author presents the blessings that lie in a united church.

W. BARNETT BLAKEMORE, JR.

CONRAD GREBEL, C. 1498–1526, THE FOUNDER OF THE SWISS BRETHREN

By Harold S. Bender. Mennonite Historical Society, 1950. 326 pp. $3.50.

More and more material is becoming available for a reconstruction of the beginnings of Anabaptist activities during the Reformation time. A picture is taking form which differs in some important respects from the picture drawn from materials earlier available, material largely from hostile sources. Thus a caricature is being corrected.

Harold Bender's study of *Conrad Grebel* furnishes another segment for the picture by setting forth the life and activity of a man who in a few short years came to be the founder of the Swiss Brethren. It was Grebel who in 1525 baptized Blaurock, who, in turn, baptized a group of believers: the first instance of such an action in the Reformation time. Grebel, born about 1498 in Zurich, grew to young manhood among fortunate circumstances. In Vienna and

Paris he continued humanistic studies which had first been carried on in Zurich. Then he came under the powerful influence of Zwingli, under whose tutelage he came to the conviction that the Bible must be made the norm for Christian thought and conduct. He finally broke with Zwingli, because he was convinced that Zwingli was untrue to his own base principle. That it was Zwingli, not "spiritists," who was decisively influential in Grebel's life and, further, that it was the Bible and not the "Spirit," spiritistically interpreted, that was authoritative for him—these are points of importance for the correction of previous estimates of Grebel. To Grebel the Bible spoke of a church of believers, a spiritual church in which members did not exercise the magisterial function, a suffering church which did not resist evil. Though ill, estranged from unsympathetic and misunderstanding parents, poverty-stricken, and harried by persecutors, he sought to spread the doctrines he held. He escaped martyrdom by yielding to the plague in 1526, still a young man about twenty-eight.

Bender's study is, of course, sympathetic. At times it becomes so involved in detail that the main lines of the picture are nearly obscured; but, for a study of the sort that this work is, the details must be presented. They are necessary if the false picture of Grebel is to be authoritatively corrected. One hopes that a more graphic account of Grebel will follow; if any quarrel with its judgment, they may then be referred to the present volume.

GEORGE GORDH

CHRISTIAN LOVE

By Paul E. Johnson. Abingdon-Cokesbury, 1951. 240 pp. $3.00.

This readable book by the professor of psychology of religion at Boston University is a psychological approach to the understanding of Christian love. Pointing out that other approaches, such as the historical or sociological, may also aid in illuminating the meaning of Christian love, he contends that the findings of psychology are of great importance when properly assessed and focused.

Following a brief analysis of the meaning of love in the Bible and Christian history, the author discusses love in relation to instincts, needs, emotions, and similar psychological realities. Then appears one of the most original contributions of psychology: the knowledge of how the capacity to love develops or fails to develop. There is an extended discussion of love in the Christian family, including sexual matters. The volume concludes with the meaning of Christian love in relation to wider social issues and the Christian community as the community of love.

The distinctive contribution of the book is the application of psychological material to the various facets in which Christian love is, or is not, involved. Thus it is a type of survey, without pretense at any basically new conception of Christian love. The emotional tone is balanced and contains much common sense in the good connotations of that term.

The author describes his psychological viewpoint as a dynamic interpersonal psychology. Thus psychology is not static, and it focuses on the relations between persons instead of just on what is inside the skin. The philosophical and theological viewpoint underlying the author's thought is closely allied to the Boston school of personalism, which now tends to represent an emphasis rather than a sharply demarcated philosophical position.

The author's central conception of Christian love is as "the experience of family love centered in God as heavenly father." This position runs counter to any of the wholly-other discussions of Christian love; yet it attempts to be socially realistic, "for love is a struggle to win a slight balance of power over opposing tendencies within us and our society."

The volume performs exactly and well the service the author intends. Furthermore, it is well written and well organized. I find two notes absent from the book whose presence would be necessary to satisfy my own view of a psychological approach to the understanding of Christian love. The first would be a more intensive grappling with the relation of the psychological and the theological in relation to this question, instead of saying, as the author does: "Psychology deals with human experience in contrast to the supernatural questions of theology." The distinction is real, but it seems to me less simple than that. The other note is the element of

"ecstasy," of the extreme, of the Dionysian factor, which seems to me to be inextricably woven into the fabric of Christian love. The author does not rule this out, but taking it seriously would seem to me to alter somewhat the tone of the whole volume. These points cannot be made in criticism of the author and the book. They may well be differences in personality—in our respective ways of appreciating psychology, theology, love, or anything else. But they must be noted as, from my point of view, omissions from a comprehensive psychological understanding of Christian love.

SEWARD HILTNER

THE JEWISH PEOPLE AND JESUS CHRIST

By Jakób Jocz. Macmillan, 1950. x+446 pp. $4.50.

In recent years there has been a remarkable *rapprochement* between Christian and Jewish theologians. Dr. Jocz belongs to the company of these enlightened scholars, and his book deserves recognition as a really important contribution to the study of Christian-Jewish relations. He writes with learning, objectivity, and truly religious charity.

There is such a wealth of material offered on all three periods of Christian-Jewish relations —the ancient, the medieval, and the modern— that it is impossible to do justice to this exposition in so brief a review as has been prescribed in this journal. Nevertheless, the reviewer will attempt to point out some of the most important of the author's conclusions and to indicate briefly some of the queries that remain after reading this admirably scholarly work.

In the author's own words, "The ultimate purpose of this work is to provide the reasons which make Jesus in the Christian interpretation impossible to Judaism. Such a task demands a clear recognition of the essential differences between Judaism and Christianity. . . . The Christian attitude is essentially the attitude of surrender [to God through Christ]. Christianity begins with man in crisis; Judaism begins with the assertion of human strength" (p. 9).

Chapter v is devoted to "Primitive Hebrew Christianity" and compresses a good deal of valuable historical observation within relatively small space. The author's study of ancient sources bearing on the *Minim* and his criticism of modern theories concerning these enigmatic sectarians are ingenious and informed, but they do not convince the reviewer that the *Minim* mentioned in the earlier rabbinic sources are Jewish Christians rather than Jewish Gnostics. On this subject the views recently expressed by Schoeps and Morris Goldstein seem to be sounder. Of special interest is the author's distinction between Pharisaic and Gnostic groups among the Ebionites, although the reviewer ventures to doubt the theory (p. 197) that the asceticism of the Gnostic group of Ebionites was directly related to that of the Essenes.

Perhaps the most original and valuable part of the book is chapter vii, on Judaism and Christianity, in which Dr. Jocz discusses first the theological issues and then Israel's attitude toward the nations. Although there are some unconscious exaggerations and some notable omissions—for example, an overemphasis on Jewish rationalism and a failure to mention either the Anti-Maimonideans of the Middle Ages or the mystical Hasidim of the eighteenth and nineteenth centuries—the reviewer believes that Dr. Jocz's philosophical statement of the essential differences between Christianity and Judaism is on the whole penetrating and profound. Most Jewish scholars would agree that Judaism is characterized by positivism and optimism and that it stresses the *Imago Dei* in man, while most Christian theologians would agree that the church stresses man's fall (p. 267). In contrast to Paul's teaching of sin and "predestination," the rabbis taught that "sin does not totally affect human nature. Man only sins but is not *sinful*" p. (275).

At first reading one might suppose a contradiction to exist between one passage (p. 268) in which the author speaks of Christian resignation and asceticism and another (p. 277) in which he says that Christianity is also essentially optimistic. But the seeming contradiction is revealed to be a brilliant paradox when one reads further that Christian optimism springs from the conviction that "the Easter message is victory but not *man's* victory," while in Judaism "it is man who helps God to

triumph." This is a true analysis but should be supplemented by the observation that Judaism believes man can help God triumph over evil only because man has learned from God, through the Torah, how to fight against it. Naturally, belief in a written Law is likely to lead to greater rationalism than belief in a divine person, but there is some danger in citing as characteristic of Judaism the remark of Abraham ibn Ezra that "the angel that mediates between man and God is reason." For Jewish theologians, from Philo to Hermann Cohen, the view that Judaism is a "religion of reason" by no means excludes emotional attitudes toward God. In fact, the *amor Dei intellectualis* that is characteristic of Jewish theology is as much concerned with *amor* as with *intellectus*.

But another aspect of the Christian-Jewish relation remains almost untouched in Jocz's fine discussion. What are traditionalists to do about the increasing number of Christians and Jews who no longer believe in the divine origin of either religion? Since modern humanism and naturalism have deeply affected both church and synagogue, one would like to have so competent a theologian as Jocz consider this problem as well.

RALPH MARCUS

NICOLAS BERDYAEV: AN INTRODUCTION TO HIS THOUGHT

By George Seaver. Harper, 1950. 122 pp. $2.00.

In the year following Berdyaev's death three books have appeared to interpret his work. Still more comprehensive works are needed to help American and English readers understand and evaluate this profound Russian thinker. Like Homer dead, Berdyaev is already claimed by a number of different citadels of thought. His philosophy is too paradoxical and complex to be neatly classified or adopted by any sectarian school. However, it is a testimony to his universality (as well as to his ambiguities) that he has already done so much to stimulate the thought of both Catholics and Protestants, of both Marxists and anti-Marxists.

Seaver's brief introduction is written from the standpoint of an ardent personalist who, with honest humility, welcomes an intellectual giant into his humble cottage. Some students of Berdyaev will consider the cottage too small and will point to aspects of Berdyaev's thought which this system cannot contain. However, this is a scholarly and an able introduction to most of the important motifs in Berdyaev's thought: properly dwelling on Berdyaev's major concern, the doctrine of man, and upon man's relation to God, to Christ, to men, and to himself. The book ends with a chapter on the relation of time to eternity. More than in any other study I know, Seaver grapples with Berdyaev's difficult Christology.

The work is most satisfactory in its elaboration of Berdyaev's (1) exaltation of subjectivity and spiritual experience (in the tradition of philosophical mysticism) as opposed to a shallow rationalism; (2) rich gamut of *koinonia* (*sobornost*) as expressed through freedom and grace in religion and art; (3) criticisms of all legalistic ethics, with an especially incisive criticism of those Kantians interested in "the good" but not in men; and (4) insistence upon a creative ethic and upon spiritual gifts of creativity.

On the other hand, one must note rather serious omissions; for example, Berdyaev's debt to German idealists other than Kant and Hegel, and his very great debt to the Eastern Church Fathers. Berdyaev's concern with Dostoevski is noted, but the fecund influence of Soloviev and Bloy is overlooked. And one can hardly comprehend Berdyaev's deep insights into man's relation to himself and to others, or into the mystery of creativity, without some mention of his profound passages (echoing Soloviev) on sex, love, and marriage. Unfortunately, Berdyaev's early work on "The Creative Act" has not been translated from the Russian, but these themes are amply treated in the works cited by Seaver.

If ampler discussion were possible, this reviewer would like to take issue with some of Seaver's interpretations of the role of Platonism in Berdyaev and to suggest that some of the comparisons with Schweitzer may be too facile.

The most serious omission, however, is Marx. Seaver gives a good treatment of Berdyaev's characterization of the state and of its tendencies toward Erastianism; but it is not possible to understand Berdyaev's social

and political philosophy without noting his criticisms of Marxism and his acceptance of certain Marxian insights. His numerous books dealing with this problem, with techniques, and with modern trends of dehumanization are not mentioned at all.

Therefore, this is less than an introduction to the full gamut of Berdyaev's thought. The final chapter opens up many interesting questions regarding Berdyaev's metaphysic. Further correlation is needed with the sections on freedom, for Berdyaev's notion of meonic freedom (part of the *Ungrund* out of which God is also manifested) is very different from Western orthodoxy. In this difficult but exciting area it is to be hoped that Professor Hartshorne will do a long essay, criticizing Berdyaev's metaphysics and expounding the suggestion he once made that "Berdyaev is a Russian Whitehead."

JOHN B. THOMPSON

THE DILEMMA OF THE IDEALIST

By David Bryn-Jones. Macmillan, 1950. 278 pp. $3.00.

About eleven years ago Ernst Toller, the most brilliant young dramatist of Europe's post–World War I period, committed suicide. In his plays (which were produced around the world) and in his life he had tried again and again, but had failed, to reconcile the problems of pacifism and of power.

Every able attempt to shed light upon this problem is welcome. Professor Bryn-Jones has written a book which should be required reading for all pacifists. It is more sympathetic to the cause of pacifism than are most criticisms and more critical of the pacifist's limitations and irresponsibilities than are most apologies. It is based upon wide reading in the fields of history, politics, religion, and ethics; and it reveals the author's own experiences of tortured thinking and action in this most urgent field of Christian social action.

Bryn-Jones knows from experience that agreement in principle is very easy but agreement in policy most difficult. He fully appreciates the vocation of the pacifist as prophet, as critic, as the sharpener of conscience, but he also recognizes the dangers of the pacifist's influence and of his refusal to achieve the possible because of his insistence on the ideal. He argues that compromise is necessary but very dangerous. It is often demoralizing and self-defeating. He knows that all workers for peace today face a "united front of reaction," and he admits that many idealists (pacifists) are very remote from the issues and interests which actually determine national policy and international action.

I find the book's outline, with its flashback of history, a bit clumsy. No resolution is suggested for the contradictory (or dialectical) positions that (1) the ethics of states and of individuals must be very different and that (2) "the categories of right and wrong apply to states as well as to individuals" (p. 253). There are casual references to the relevance of natural law, but this important doctrine is not expounded. My most serious criticism is the lack of any clear statement, or criticism, of the role of a "middle principle." Unfortunately, the rhetorical style and trite garlands of poetry give the book more of the flavor of the nineteenth-century idealism it criticizes than is deserved.

But the author brings wide knowledge, keen critical insight, and a truly Christian spirit to his task. He presents a problem we must all face, for we all support policies which compromise our principles. Bryn-Jones is right in insisting that it is better to be conscious of this necessity, and of its bases, than to indulge in illusory freedom or imagined purity.

JOHN B. THOMPSON

THE DAGGER AND THE CROSS

By Culbert G. Rutenber. Fellowship Publications, 1950. 134 pp. $1.00.

Dr. Rutenber treats the major dilemmas in which the Christian finds himself in relation to war and the state: the problem of ends and means, conscription and its depersonalization, the atrophying effect upon the soul of growing totalitarianism.

He sets out to investigate these problems as they appear in the Old and New Testaments, holding that we must interpret the Old in the light of the New, "for the higher revelation must illumine the meaning of the lower." He feels that Jesus was sent, not to give a detailed

answer to every problem, but to teach basic principles and general structure.

His springboard to the paradox of pacifism is a story of a crucifix found in Lombardy which concealed a dagger. The theme running through the book is that "the cross is the dagger precisely because it *is* the cross."

In the chapter "Love, Justice and the State" he refutes stock arguments against pacifism: "You're involved anyway"; "The government ordered me to do it"; and "I love my enemy though I kill him." Niebuhr's arguments seem challenging to the author, but he points out their subtle fallacies. Dr. Rutenber is professor of philosophy of religion at Eastern Baptist Theological Seminary in Philadelphia. His book is concise and readable.

ROGER W. AXFORD

Muskogee, Oklahoma

THE BELIEF IN PROGRESS

By John Baillie. Scribner's, 1951. 235 pp. $2.75.

John Baillie is only a very distant relative of this reviewer (if at all), so it is no narrow clannishness that prompts me to praise this book unsparingly. This distinguished Scottish theologian has made a lasting contribution to the body of knowledge in the Queen of the Sciences through his previous works: *The Interpretation of Religion, Our Knowledge of God, And the Life Everlasting,* to mention only a few. Many know him best through his devotional works: *A Diary of Private Prayer* and *Invitation to Pilgrimage.*

This newest volume, *The Belief in Progress,* is philosophy of history and examines the question, "In what sense, if any, can the belief be justified, and on what grounds?" In our Western world of modern times the belief has been widely held not only that the human race has demonstrated brilliant self-improvement in the centuries that have passed since the race has evolved from primitive civilizations but that the continuance of that progress in the future is inevitable. Baillie finds this romanticism to be a house built on sand. Tracing the possible sources of the belief in progress through Greek and Roman as well as Hebrew and Christian history, it is shown that "modern progressivism" derives somewhat from genuine religious truth but carries the inevitability of "a continued change for the better" far beyond any proper and truthful interpretation of the facts of life.

His conclusion, however, is far from negative. The Christian can believe in progress, because the Christian redefines the meaning of the term, takes it out of the mire of material consequences alone, and sees a consummation of human hope over and above and beyond history. The "progressive expansion" of the Christian tradition and the "progressive embodiment in the life of humanity of the mind that was in Christ" are sound bases for future hopes, and a belief in progress can be justified only on these grounds.

ARLAN A. BAILLIE

Bangor, Maine

APOSTLE OF LIBERTY: STARR KING IN CALIFORNIA

By Arnold Crompton. Beacon Press, 1950. 74 pp. $1.75.

In seventy-four closely packed, well-written pages, we meet the man who practically single-handed kept California in the Union during the trying days of the Civil War. Coming from the Hollis Street Unitarian Church in Boston straight to San Francisco in the confused post–gold rush era, Starr King found his lifework. Tramping the state from big city to mining camp, often in danger of his life, by the sheer force of his conviction he convinced thousands that California should not secede or form an independent republic. This "little minister" (he weighed only 120 pounds and was quite short) spent himself in four furious years of work. Four years after his Boston church granted him a leave of absence in vain hope that he would return to them when he had his fill of the West, Starr King died in the California to which he gave his best days.

Not many remember him. Yet his statue stands in Statuary Hall of Congress, along with that of Father Serra, as one of the two greatest men in California history. A great mountain in the Sierra Nevadas bears his name. Author Crompton does well to recall this hero of freedom, and the book deserves to be read.

DENNIS J. BENNETT

San Diego, California

ON BEING YOUR BEST

By G. Curtis Jones. Macmillan, 1950. 129 pp. $2.00.

In this collection of short radio addresses, twenty-seven problems of everyday living are dealt with in an entertaining and instructive fashion. While telling blows are struck at such common failings as arrogance, envy, indolence, smugness, and selfishness, the author's positive and constructive emphasis encourages the reader to want to live at his best and inspires him to believe that he can.

The subjects cover a wide range of interest. They are pertinent to peoples' actual situations. The development is brief and popular without being superficial, and a wealth of fresh illustrations give life to the pages.

WILLIAM EARL BREHM

Des Plaines, Illinois

DEEP IS THE HUNGER

By Howard Thurman. Harper, 1951. 212 pp. $2.50.

Here is a book of meditations for apostles of sensitiveness. Under four headings: "A Sense of History," "A Sense of Self," "A Sense of Presence," and "For the Quiet Time," the author probes the deep hunger of man and speaks to his condition.

As former dean of the chapel of Howard University in Washington, D.C., and now minister of the Church for the Fellowship of All Peoples in San Francisco, California, Dr. Thurman has achieved first place among the apostles of sensitiveness of our day.

In this book the skill of the poet and the insight of the prophet combine to produce meditations of indescribable beauty and power. Every hunger of the human heart is set forth in folklore, poetry, practical illustrations from the daily round, and interpretation from the Bible. From all these realms Thurman also brings forth treasures new and old to help us to come to terms with God and fellow-man.

To own and know this book is to have a pearl of great price. The minister will find in it "seed corn" for a great harvest of preaching; the teacher, new faith for a faithless generation; all of us, a fresh sense of history. Deep is the hunger of our world and abundant is the food in this book for the nourishment of our souls.

ARTHUR D. GRAY

Chicago, Illinois

SAINTS WITHOUT HALOS

By Alvin E. Magary. Abingdon-Cokesbury, 1951. 172 pp. $2.00.

A saint without a halo is hard to accept. However, in lifting the halos from New Testament heads, the author does not leave them bare. "The 'Saints' of the New Testament," he says, "were the rank and file of the early church." In down-to-earth language Dr. Magary pictures these men and women with their human frailties. "Ananias and his wife love their money; Diotrephes wants to be the church boss; Demas loves this present world and falls from grace."

This is a disturbing book. It takes you backstage. Although some illusions are shattered in the process, the fact remains that the "saints" were real. In the end, therefore, the book defeats its title but accomplishes its purpose. Most of the people portrayed in it come through great trial and tribulation to win a crown. Halos may not bestride these crowns, but underneath there is soul sweat on the brow.

ARTHUR D. GRAY

Chicago, Illinois

THE KINGDOM WITHOUT END

By Robert Elliot Fitch. Scribner's, 1950. 137 pp. $2.50.

This is a veritable David of a book (it is only 137 pages in length) which goes out to do battle against a four-headed Goliath named pride—pride of power, pride of possessions, pride of intellect, and spiritual pride. It has a subtitle, "A Prophetic Interpretation of History and Civilization," and the author suggests another: "An Essay in Christian Faith and Christian Skepticism." It also has a text from Jeremiah: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, etc." (Jer. 9:23–24). The fourth category of pride—pride of the spirit—is the author's addition to Jeremiah's three; it is an important category,

and Jeremiah dealt with it elsewhere but failed to mention it in these two verses.

The thesis of this book is that all man-made kingdoms, if they are founded on any one of the above four kinds of pride or on a combination of them, are doomed to extinction, soon or late, but that men and their kingdoms, by avoiding the pitfalls of these kinds of pride and working in harmony with God's creative ways and power, may share the eternal quality of God's Kingdom. The argument is not left in the realm of the theoretical—many thought-provoking scriptural, historical, and contemporary parallels are presented with great imaginativeness and force, the indictment including the proud professor and clergyman, along with the proud politician and profiteer. This book is loaded with excellent material for the preacher but will appeal to everyone who is interested in a clear exposition of the moral, social, and spiritual dilemmas of our times.

CHESTER B. FISK

Hanover, New Hampshire

THROUGH CHRIST OUR LORD

By Georgia Harkness. Abingdon-Cokesbury, 1950. 147 pp. $1.25.

Here is a new and creative attempt at daily devotions, taking the notable recorded words of Jesus, starting with the Sermon on the Mount and ending historically with his crucifixion and resurrection. Miss Harkness' contribution is in the searching questions for personal meditation included in each devotion, as well as the sensitive insights and beauty of expression in her prayers. Two illustrations of this: in her devotion on the Lord's Prayer, she points out how Jesus was opposed to mouthing empty words and gave us this short prayer but how we have turned its use into the very abuse against which he objected. And this penetrating question: "Have I tried to imagine sympathetically how life looks to the poor, the captives, the blind, the oppressed? to racial minorities? to the world's hungry millions?" This book is the best I have seen in personal devotions.

LAWRENCE A. GEDCKE

Elmhurst, Illinois

THE WORD IN SEASON

By Hughes Wagner. Abingdon-Cokesbury, 1951. 176 pp. $2.00.

Hughes Wagner, minister of the Trinity Methodist Church, Springfield, Massachusetts, has written this little volume to show the value of preaching that follows the pattern of the traditional Christian year. He believes that this move among the evangelical type of churches has profound value. The title of the book indicates the central theme around which a series of sermons has been constructed.

The Christian year according to the author falls into seven divisions: Advent, Christmastide, Epiphany, Lent, Eastertide, Whitsuntide, and Kingdomtide. Under each topic short sermons interpret the message of each season. While following a definite pattern, there remains room for variety of texts and messages.

The sermon material is only average. There is nothing brilliant or unusual about the book. Its major contribution is its rediscovery of the values inherent in the use of the Christian year for preaching. A quick glance at any church page where Protestant churches list the worship services and sermon topics is confusing to say the least. There is need for a pattern which follows more closely the Christian year. The minister who plays only one "fiddle" will find this little book stimulating. I dare say if he attempts to build a series of sermons for the year following the book as a directive that the response to his message will be much more wholesome and sound. Our thanks to Dr. Wagner for this valuable little book.

WILLIAM A. JACOBS

Oak Park, Illinois

THE DIGNITY OF MAN

By Lynn Harold Hough. Abingdon-Cokesbury, 1950. 143 pp. $1.75.

When I picked up this little volume of twenty brief sermons by Lynn Harold Hough, it was with mixed feelings. I remembered hearing him first when I was a student in C.T.S. when he came to preach in the Rockefeller Chapel for two Sundays. I was overwhelmed with the rush of his words and the intensity of his speech. The second year the impression was

the same. The third year I began to wonder if the rush of words was not stronger than the rush of ideas. After seminary I continued to buy and to read his books but with diminishing response until I gave up entirely. The disparity between my first and last reactions and impressions was strongly in my mind as I began *The Dignity of Man*.

The same rush of words is here; the same intensity and now, I assert, a solid body of ideas. Indeed, here is theological preaching of a high order: theology which is systematic but not systematized in a wooden prosaicness but vehicled with the power of literature and the literature of power. The theological assumptions and presuppositions are those of neoliberalism —that is, a view which takes full account of the pessimistic aspects of man's personal and social existence but which always gives full recognition to man's childship to God. This one sentence will give the flavor of the whole book: "Indeed, it may seem curious, but it is true that a sound doctrine of sin as the deliberate choice of that which was known to be evil by a free person is an essential element in any true conception of the kingliness of man" (p. 72).

This is a good book for ministers to own; it will help them, not with next Sunday's sermon, but with next year's and the year after that.

JOSEPH F. KING

Oberlin, Ohio

THE SPIRIT OF LOVE

By C. F. Kelley. Harper, 1951. 287 pp. $3.50.

This book will be of special interest to two kinds of persons: first, to those who are interested in the meaning of Christian love; second, to those who are interested in the devotional life. In *The Spirit of Love* Kelley seeks to communicate an understanding of the meaning of love in the thought of St. François de Sales. In order to do this, he has selected liberally from St. François's own writings and from those of his followers, systematizing and interpreting the passages in the light of the saint's total teaching. The first three chapters are devoted to an exposition of the internal and external meaning of Salesian love and of the conditions necessary for its existence and development. The remaining chapters are to be considered "as a manual or guide for spiritual training and growth in the same love" (p. 111). The book will appeal, on the one hand, to those who have profited by reading books like Nygren's *Agape and Eros*, D'Arcy's *The Mind and Heart of Love*, Kierkegaard's *Works of Love*, and D. D. Williams' *God's Grace and Man's Hope*. It will appeal, on the other hand, to those who have reacted positively to Douglas Steere's *Prayer and Worship*, the anthology *The Choice Is Always Ours*, or the great devotional classics. For such persons this is a valuable book and a worth-while addition to one's library. *The Spirit of Love* would have been more valuable, even if the writer could not bring himself to criticism, if he had set the Salesian understanding of love and the Salesian approach to personal devotion more clearly over against current movements of thought and current critiques of mystical religion.

PERRY LEFEVRE

Galesburg, Illinois

THE PENDLE HILL READER

Edited by Merrymon Maurer. Harper, 1951. 208 pp. $2.75.

The Pendle Hill Reader is an outpouring of the faith and experience of eight Friend leaders who have lectured at the suburban Philadelphia community.

Thomas R. Kelly, the late author of *A Testament of Devotion*, found the real proof of God to be in the experience of his presence. He acknowledged the "fallacy of affirming the consequent" but observed that science also finds it necessary.

Emil Fuchs, who witnessed the slaying of members of his family by Nazis, declares that we must decide whether we pass through this terror into the certainty of life's meaningfulness or whether we shrink from destruction. Gilbert Kilpatrick, an extension secretary of Pendle Hill, also describes Christianity as an incarnational religion, the Spirit battling with the flesh to conquer and bless.

The Quaker doctrine of inward peace, according to Howard H. Brinton, physicist turned mystic, and director of Pendle Hill, is a self-surrender which makes it possible to hear God. Dora Willson, Friends Service Commit-

tee worker, believes that the self is truly known only when the whole self gives itself to the good, the Kingdom of God. Small fellowship groups which meet for silence and conversation can bring direction and the refreshment of God's presence, testifies Douglas Steere, professor of philosophy at Haverford.

The breaking-in on the Reformation of the Quaker movement, with salvation coming to mean a new love for holy living, is traced by Rufus Jones. Arnold Toynbee, author of *A Study of History*, interprets the downfalls of civilization as the stepping stones of religion but regards the present civilization as a repetition of the pre-Christian, and with its fall the new event in religion will still be the Crucifixion.

The Pendle Hill Reader breathes the centrality of the personal experience of God in the Friend faith and the high place of intellect and service. To read it is to find helpful guidance for religious living.

GERALD E. MAGGART

Kansas City, Missouri

THREE PENDLE HILL BOOKLETS

The Pendle Hill Idea. By Howard H. Brinton. Pendle Hill, 1950. 32 pp. $0.35.

Atomic Peace. By Harold C. Goddard. Pendle Hill, 1950. 32 pp. $0.35.

Toward Pacifism. By Gunnar Sundberg. Pendle Hill, 1950. 32 pp. $0.35.

"The community which is small enough to permit everyone in it to know everyone else intimately is by its very nature an educational instrument." This quotation is one of many which might be used to keynote this leaflet on the ideas behind Pendle Hill, the Quaker educational and religious community in Wallingford, Pennsylvania. When you see in italics "community of the family type" and "integrated community," you soon realize that here is the record of a valuable experience in religious education.

With no waste of words, Howard Brinton gives an excellent survey of the principles upon which Pendle Hill has successfully experimented for twenty years. This is a scholarly and comprehensive evaluation.

"The Chain Reaction of Good," the subtitle of *Atomic Peace*, is descriptive of the content of this leaflet by the late Harold C. Goddard. He thinks of the process of organic growth—"a chain reaction of millions of tiny forces"—as "a sort of slow explosion." He would have us see that "life is literally an explosion, an explosion not into ruin and chaos but into form and beauty." The creative force within persons he labels "imagination," because "imagination is the faculty by virtue of which man is created in the *image* of God."

Harold Goddard taught literature at Swarthmore College, and what he has to say is richly supported by quotes from the classics. *Atomic Peace* contains a simple, pure thought beautifully and imaginative developed.

Toward Pacifism by Gunnar Sundberg is a series of autobiographical essays which trace the growth of pacifism in the life of a young European. In some respects it is a familiar story: Christian upbringing, revulsion against military training, a humanistic pacifism, and finally a mature religious pacifism which knits together the threads of early family influences and later adult thought.

The writer brings you into his life-experience, and the reader will have a vivid awareness of what makes one pacifist "tick." This is not an abstract thesis but a humble testimony with several religious questions admittedly left unanswered.

LAWRENCE MCK. MILLER, JR.

Doylestown, Pennsylvania

THE BEST OF DICK SHEPPARD

Edited, with an Introduction, by Halford E. Luccock. Harper, 1951. 162 pp. $2.50.

This book will delight every churchman who is looking for a change from digging into heavy theology. Such straightforward thought seldom gets into print. It is dashing in spirit but also honest and never to be denied. When Dick Sheppard criticized the church, he did so as one who loved it but who knew first hand its weaknesses and places of sham. We all suffer from the same sense of frustration which he knew. Yet Dick Sheppard never threw up his hands and beat a retreat. He pressed on, armed with a spirit caught from the

Christ he served. To use his own term, "Christianity is a terrific explosion." The Introduction by Luccock shows his appreciation of Sheppard, and through the sermons selected the reader feels the tremendous spirit of this "explosive preacher" in the Church of England.

PHILLIP W. SARLES

Chicago, Illinois

CLASSICS OF RELIGIOUS DEVOTION

A Symposium. Beacon Press, 1950. 114 pp. $2.00.

Willard Sperry describes the viewpoint in the Preface that "the history of Christianity is to be sought and found in the subterranean stream of personal piety, which flows beneath the surface of any given time, and of all time." With this search in mind each contemporary writer introduces a historical author and discusses one of his greatest works. Augustine, Maimonides, Thomas a Kempis, John Bunyan, John Woolman, and Albert Schweitzer (the only contemporary exception) come alive as the background, content, and interpretation of the historical situation parallels our present-day spiritual problems.

Augustine's *Confessions* are given new light in relation to Plato. Maimonides' *Guide for the Perplexed* is more than a treatise on skepticism; an effort is made to harmonize it with religious devotion. John Bunyan's *Pilgrim's Progress*, written originally as a program of action, became an inspirational guide for devotional life. Other new or different relationships are discussed in this commentary.

The value of the book to ministers is that the deep religious experiences of these great men become relevant to our lives when their thoughts are clarified by the commentators. This stimulation arouses us to reread these classics and to incorporate their strength into our own life and the lives of others about us.

PHIL PALMER

Evansville, Indiana

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The following is a list of new books added lately:

Bible Study:	Scott, E. F. The Lord's Prayer
Church History and History:	Bolshakoff, Serge. Russian Nonconformity Clark, G. K. The English Inheritance Durant, Will. The Age of Faith Lloyd, Arnold. Quaker Social History, 1669–1738 Kelly, J. N. D. Early Christian Creeds Mackay, J. A. Christianity on the Frontier Schlesinger, Arthur. The American as Reformer
Psychology:	Alexander, Franz. Psychosomatic Medicine Fromm, Erich. Psychoanalysis and Religion Rogers, Carl R. Client-centered Therapy
Philosophy, Theology, and Science:	Ferm, Vergilius. A History of Philosophical Systems Gray, H. D. Christian Doctrine of Grace Long, E. L. The Christian Response to the Atomic Crisis Lowe, Victor. Whitehead and the Modern World Marcel, Gabriel. The Mystery of Being
Practical Theology and Worship:	Fisher, W. H. Handbook for Ministers' Wives
Social Ethics and Sociology of Religion:	Gee, Wilson. Social Science Research Methods Hawley, A. H. Human Ecology Maciver, R. M. The Ramparts We Guard
Religious Education:	Allen, H. E. (ed.). Religion in the State University Swearingen, T. T. The Community and Christian Education
Drama, Biography, and Literature:	Berdyaev, Nicolas. Dream and Reality Brittain, V. M. Valiant Pilgrim, the Story of John Bunyan and Puritan England Dreer, Herman. American Literature by Negro Authors

Evah O. Kincheloe, *Librarian*